JANUARY 1981

GLAD TIDINGS

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International Year of Disabled Persons
1981
Année internationale des personnes handicapées

The official logo adopted by the United Nations to be used in connection with the International Year of Disabled Persons (IYDP) represents two people holding hands in solidarity and support of each other in a position of equality.

It is based on an original design presented by the French National Commission for IYDP. It reflects equality, hope and support. The leaves around the logo show a part of the United Nations emblem.

PHOTO CREDIT: Cover, Miller Services Limited

GLAD TIDINGS
JANUARY 1981
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L. JUNE STEVENSON
EDITOR

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I AM NOT WHAT YOU SEE

I am not what you see.
This crippled body,
Twisted limbs and crooked smile
Are only the externals.
The real me is inside
Washed by tears that flow inward,
Silently crying for acceptance.
Acknowledge me.
Respect me.
Yes—even *LOVE* me.

I am not what you see.
Behind sightless eyes the images of creation
are reflected.
Inside deaf ears the symphonies of centuries
resound.
Though lips are mute my heart sings praises
to my Creator.

"Feel *MY* pain.
It is the pain of humanity.
Take up my cross."
We share a common bond, a common faith.
One day—we all will walk and see and shout
and hear His voice:
"Well done, thou good and faithful servant."
There are no disabilities in heaven.
We shall all be made whole.

I am not what you see.
I am a being,
A person with feelings and needs.
"So God created man in His own image, . . . male and
female created he them."

"Inasmuch as ye have done it unto one of the least of
these my brethren, ye have done it unto me."

L. June Stevenson

INTERNATIONAL YEAR

The year 1981 has been proclaimed International Year of Disabled Persons (IYDP) by the United Nations General Assembly. This declaration will turn world attention to an estimated 400 million people who have some form of physical, mental or neurological impairment. The term "disabled person" means any person unable to ensure by himself or herself, wholly or partly, the necessities of a normal individual and/or social life, as a result of a deficiency, either congenital or not, in his or her physical or mental capabilities.

RESOLUTION —

Whereas 1981 is designated as the International Year of the Disabled by the United Nations, and
Whereas public facilities are now increasingly more accessible for disabled persons, and
Whereas we believe that Jesus Christ came for all persons and He is open to men, women and children of every place and every sort of ability or disability, and
Whereas the Church of Jesus Christ includes both the able and the disabled and is open to all God's children, and
Whereas the disabled are often excluded by the lack of facilities or program, and
Whereas when the disabled are left out of the Church of Jesus Christ the Body of Christ is broken, and
Whereas there is an increasing number of disabled persons because of birth defects, accidents, illness, genetic disorders, famine, war, disease and abuse leaving millions physically or mentally impaired,

Therefore, we the members of the 106th General Assembly of The Presbyterian Church in Canada affirm the fullness of the Body of Christ and our calling to bear witness to all God's children, whether disabled or not. We call upon congregations of The Presbyterian Church in Canada to take seriously their ministry to all persons, including the disabled, and to make specific plans for the local observance of the International Year of the Disabled. We ask that the Board of Congregational Life develop a comprehensive strategy to assist congregations in planning for a ministry with disabled persons.

Approved at the 106th General Assembly of The Presbyterian Church in Canada.

# of DISABLED PERSONS

To introduce IYDP June Stevenson talked with Dr. Ruth Alison, a specialist in internal medicine on the staff of Princess Margaret Hospital, Toronto since 1960 and currently National President of the Canadian Cancer Society. Dr. Alison is an active member of Glenview Presbyterian Church and was a CGIT leader for 19 years. She spent a year practising at the United Church Mission Hospital, Bella Bella, B.C. which is on an Indian reservation. Dr. Alison has been described by a friend as a "twenty-four hour Christian".

Dr. Ruth E. Alison

Ruth Alison has a lot to contribute to the subject of disabled persons and their needs. A cheerful, brisk woman, who resembles a younger Katherine Hepburn, she spends her hours ministering to the sick and disabled. "I am concerned with treating the whole person," she says, "body, mind and spirit, not just treating a disease. The World Health Organization definition of health as the complete absence of any physical, emotional or social disease in a person is just not enough. It's got to be more than that, not just the absence of disease but the *positive quality of well-being.* Wholeness doesn't depend on whether you have a disease or not. Some of the healthiest people I know are ones who live effectively with a major disability—physical, psychological or emotional."

> *"Wholeness doesn't depend on whether you have a disease or not."*

Her dedication to total care is reflected in strong opinions about the function of a hospital. "If hospitals exist for care, education and research only, then they build in their own obsolescence. The primary task of the hospital is to help patients, their relatives and staff to learn from the experience of illness and death how to build a healthy society." Here Dr. Alison refers to a book by Michael Wilson which has influenced her thinking, 'Health is for People'. It is a study of the role of the hospital chaplain by Wilson who is himself both a chaplain and a doctor. "The hospital is not doing enough to help people life effectively with the illnesses they have."

'As National President of the Canadian Cancer Society, Dr. Alison was visibly involved in the recent CTV "The Marathon of Hope Continues: a Salute to Terry Fox". Terry captured the hearts of Canadians in his heroic attempt to run across Canada and raise funds for cancer research. He was forced to stop running at mile 3,339 outside Thunder Bay, Ontario when cancer was again diagnosed—the cancer that had earlier cost him the loss of a leg.

". . . it is the quality of life you live that is important."

When asked about the response to the telethon, not only in terms of interest but the phenomenal *sum of money raised in such a short time, Dr. Alison said, "People equate cancer with fear and the fear of death. When they see somebody like Terry they are both inspired and fearful. Partly, they give to push that fear aside in hope that something will be done about it (cancer). But with Terry there is no question it was *his* personality, *his* devotion and *his* dedication to one goal which somehow inspired people. They identify that this is something they would like to do."

"But there is the other aspect of it too. People still have an unreasoning fear of cancer and it isn't just education because education isn't just knowledge; it is also motivation to do something about it. It's also your attitude to death. And people, even some in the church, have lost their belief in life after death, and a really strong faith that Jesus Christ *did* overcome death. Therefore, people do not accept their own death subconsciously."

Dr. Alison says Terry Fox also demonstrated that "it is the quality of life you live that is important, not that life endures. Some people do more living in a few years than others do in a lifetime. The whole point is to use the gifts we have been given to the best of our ability. Look what Jesus Christ accomplished in thirty-three years!"

There are wider implications for disabled persons. If the motivation is there and real "grit", there is nothing to stop them from achieving their goals. Terry's open courage in spite of his disability has been a stimulant for cancer patients. It has encouraged people to talk about cancer, and talking more freely can be good for those who have lived with the disease and who are living with it now.

Dr. Alison feels that "talking it out" is an essential part of therapy. A study has shown that cured cancer patients feel it would have helped most to know one person who had recovered just to be able to talk with them about it. This is an area in which concerned Christians can become meaningfully involved—helping others deal with pain and disability. Groups across the country for cancer patients, their families and friends are meeting with trained leaders to discuss how they can live with their disease.

Patients who have had cancer and are well adjusted can relate to other patients on a one-to-one basis and many are now coming forward expressing a desire to do this. "They can do things that no doctor can, because they can say, 'Look, you lost

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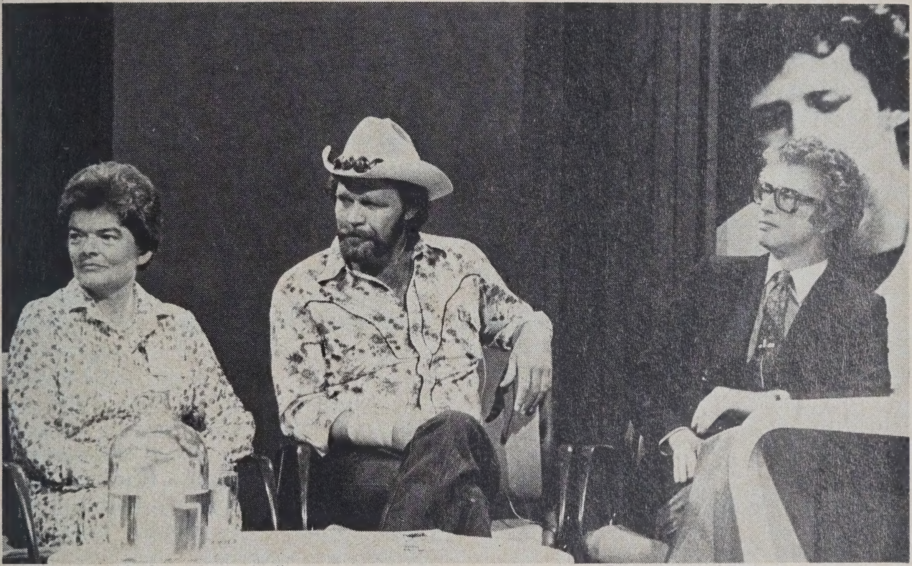
* most recent figures indicate about 16 million dollars in cash and pledges has been raised for cancer research.



Dr. Alison with Glen Campbell and Kenneth Taylor on the CTV Marathon of Hope

Photo credit: CTV Television Network

your hair. So did I'. When they say it will grow back, the patient can see that it did, and that can be a tremendous boost."

Cancer has to be put into perspective, feels Dr. Alison. Many diseases such as emphysema, most high blood pressure and diabetes can't be cured, only controlled. There are more types of cancer that are permanently cured than most other diseases. People only think about the cases that do badly rather than the ones that do well. But, "there is no better education or support than on a one-to-one basis". Former cancer patients who desire to help can let their family doctors know they would like to do this.

For all persons facing illness and disability a positive attitude is vital. In one study of recovered cancer patients it was revealed that they "never saw cancer as something that was going to conquer them. Although they were upset they were going to have a part in their recovery—the doctor was not all powerful."

How can concerned persons help the disabled when they themselves have not experienced a similar problem? "The other area is always volunteers", says Dr. Alison, "getting volunteers to go and sit with people who have no visitors, talking to them." Volunteers who are trained by a social worker can be a liaison between a patient and his family.

It's just as important to work with chronic care patients as with those in palliative care. "That's the thing to do at the moment, to work with 'death and dying', and my problem with this 'death and dying' interest is that if you taught people what life and living is about, then that takes into account death and dying. I think it's the loss of purpose in living which makes death such a problem."

The ill need someone to listen to them,

and trained or not, this is something anyone who cares can do. "The Church is people, and the church really should be caring for people. If people are having personal problems (of any kind) they should be able to go to someone in the church."

Becoming actively involved in another person's life requires not only a willingness to listen but an ability to feel for that person, "put yourself in their shoes". One has to listen and find out what a person wants and needs. "One thing you have to learn is that people's needs are not what *we* think they are. Help them express their needs, even help them ask the question." Visitors can do this just by observing what would make a patient more comfortable (do they need a walker or a wheel chair?) and by asking if it would help to have something like that. A lot of people don't know that these things can be made available even without cost.

"We are threatened by anything that reminds us of our mortality"

Involvement is "a sharing experience and that's what life is all about. I'm learning from my patients—sharing experiences. The on-going commitment is so important—you've got to go back. It's like inviting an overseas student for Christmas dinner. You ask them to come because you'd like to know about how they spend Christmas, what does it mean to them? It's a sharing. It isn't a 'one time' thing."

Getting personally involved can be difficult, even impossible for some. People are threatened and upset by illness and some cannot visit even family members who are ill. "We are threatened by anything that reminds us of our mortality." It's important to do whatever one is able to even if it's making phone calls for that person. "People have different talents. We must learn to look beyond the externals—people are not the externals. Do we really want to be involved with our fellow man? If we do we'll find a way."

Overcoming a fear of visiting the sick and disabled is especially important to those actively engaged in the Lord's work. Dr. Alison recommends that hospital visiting be a part of theological training, especially in the company of an experienced person who feels more comfortable. Young people can be trained within the home that illness is natural—it's a part of living that we all have to face. Children pick up attitudes very quickly. Older children and teens such as CGIT can visit as part of a group program. Exposure to illness and disability in a non-threatening way will increase one's ability to deal with it.

"Remember, too" says Dr. Alison "that person in the wheel chair has just as much to give to you and probably more. Sometimes we push aside disabled people—even the mentally retarded no matter how badly retarded, still have something to offer." Like the CGIT girls Dr. Alison worked with, "You get more than you give. They helped me tremendously in expressing myself, in putting my faith into words."

"We create health for one another . . ."

As a Christian Ruth Alison feels that "if we really want to help people, we have to know them from the inside out, through a spiritual communion. A doctor has that rare privilege when a person really lets you know how they feel. But you also have to be able to avoid emotional involvement; it's just too difficult to take. The reason I can do it is because I believe God loves everyone. God loves me and if I can't show His love, then I'm not much of a Christian or much of a person. We *are* our brother's keeper. We create health for one another because an awful lot of real health is about purpose, commitment, love, sacrifice and communication. It's not medically oriented and probably health services should be less important than healthy relationships."

As we begin the International Year of Disabled Persons there is a message for each of us. Whether disabled or not, life is ours to live. Christ has conquered death. Let us live, each of us, to the best of our ability in celebration of life, and in service to others. ■

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Women's Status in Nepal

by Durga Pokhrel

To assist in discussion the questions in italics were prepared by Barbara Woodruff

The articles on pages 9-13 are related to:
MISSION STUDY '80-'81
THEME: India and Nepal

In terms of women's status, what does the author mean in saying: ". . . idealistic accounts, alone, do not serve the present needs".

Try to express the author's meaning in your own words.

Discussions on the women's status of Nepal tend to centre around traditional ideals and idealistic accounts of such legendary Hindu examples of sacrifice and domestic perfection as Sita, Parvati, Sabitri and a myriad other women long sanctified in holy epics and the likes. But such idealistic accounts, alone, do not serve the present needs. Suppose one among five brothers is rich. Would it serve to say, then, that the other four should bask in the glory of his being rich? Or should the brothers, instead, strive to get rich themselves? Stories of Sita and Sabitri have by now become legends suiting the grandchildren's need for bed-time stories.

What approach does the author call for in dealing with the status of women in Nepal?

Today's need is a thorough review of the overall state of society without any distinction between males and females that actual improvements be made. On the other hand, though, people appear inclined to view women's problems as separate and superficial ones. To the contrary the woman's problem is neither separate nor superficial. By making such distinctions, people, it would seem, attempt to form a unisexual picture of society which, of course, is very much against nature and creation.

The problem of females in Nepal is not a separate whole and must be viewed in the total context of the many other problems with which it is interlinked. The problem is, thus, collective in nature and needs a favourable outlook from society if it is at all to be solved.

Do you think that the author holds the underlined claims to be equally valid? Why? Why not?

It is, however, true, to some extent, that the position of women in the structure of society has been somewhat inferior from the beginning of creation. In the essence of spirit, though, women have commanded a higher social disposition.

If we are to maintain our social balance despite this, we cannot speak in favour of any of the two sexes. It must, nevertheless, be admitted that, although both the sexes are equal in their respective fields, nature has endowed males with some physical advantages over and above the other sex. Clamouring for something equal in a manner beyond the design of nature would, thus, serve little.

The woman would seem to be handicapped in the mental front too. The man can force his will onto the woman he likes. But it is seldom easy for women to express their simple sentiments. Some kind of psychology, isn't it? We often hear of rapes committed by men which sometimes even result in the death of the victim. But have we ever come across news that a man was raped by a woman?

In what way do the examples of marital customs and practices support the argument that men will have to take some action to deal with women's status?

It is not common practice for women to go to funerals. Recognising another weakness, perhaps. Many a woman has died alive, or has been burnt alive with the death of the husband. There is seldom a man who has not married again in sorrow of the death of a beloved wife. What of the dead?

There are those who have been married with a second, a third, a . . . when the first wife is very much living. And then there are those for whom changing wives is as simple as a change of clothes. Can a woman dare live with two husbands? Why proceed that far ahead! It is impossible for a divorced woman to be married again. Such imbalances in society are separate problems for women. Asking for improvements in this, and calling for equal status with men will hardly lead to much. This would be tantamount to the discussion among blind men on the shape of the elephant. Society is, after all, bisexual.

The question then comes up, with whom are women to demand equality or whatever else? The men of course. Hence, unless a suitable approach is taken up by men and unless it is made clear what women want and for what purpose, talk of women's equality and liberty will not be effective.

Women may shout their will outside, a reprimand from the husband will serve to quiet her. Of course, there are hen-pecked husbands too. Let us even picture the man publicly advocating women's liberation. There is every possibility that he is keeping his wife and daughter at home resisting their need for non-domestic exposure. Unless, therefore, an analysis is made of the fundamentals of the subject concerned, there is little reason to broach the topic of women's liberation.

What factors make it difficult to generalize the problems faced by women in Nepal?

I have already said above that our primary problem is common to all. Why not begin a literacy campaign for women in the villages? Is it possible that the illiterate men consent to their wives going to school? Although the problem is of a collective nature we cannot even generalise the female problem alone when we extricate it to consider it separately. That is because the problems of an ethnic group or a geographical region differ with that of another and our country is a maze of such diversities. I forward the following argument in support of my conviction that female problems in Nepal cannot be generalised: When and where, for example, were the problems of the Deukis of Doti, Baitadi, the Badhinis of Banke, Bardia and Salyan, the Tharunis of Dang, Magarnis of Dhaulagiri, Dhimalnis of Jhapa, Bhotinis of Solu, Gurungsenis of Gandaki and Jimadarnis of Dhankuta deliberated upon separately? These women are not inferior to men from the viewpoints of equality and freedom. The Tharunis of Dang can easily be remarried. Who has control of the Deukis and Badhinis in their open sex? The Jimdarnis freely partake in drinking and dancing with the males. Women of many other castes enjoy the right to marry the males of their choice. Analysing thus, we arrive at the conclusion that it is only the Brahmin and Kshetri females who do not enjoy equal status.

In what way is the action indicated by the underlined similar to the "Affirmative Action Programs" carried on in Canada?

What advantage does this approach have in dealing with the interlinkage of the 'female problem' and other social inequities?

How can the national outlook be favourable unless the women attain equality and freedom? In order to make the national outlook favourable both sexes should be guaranteed equal opportunities from education onwards. They should be granted equal opportunity to work according to their merits. As people come from a cross section of the society, some privileges should be granted on the basis of class as well. Poor and backward classes would remain what they are if the privileges are not granted. Hence, a collective reform would have to be introduced so that all classes are represented effectively in various fields of national life. Giving instances of a few women enjoying a higher social or political disposition will not serve to prove that women all over the country enjoy equal opportunities or that there is no distinction between a male and a female in the national outlook. There should be equal opportunities for all to begin with. Any parent would like to send his or her daughter to a good school! But let there at least be the opportunity of primary education. Well, primary education is free. But, had it been made compulsory it would definitely have broadened the national outlook as far as developing women's status is concerned. Similarly, establishing vocational institutes and training centres to develop various skills and crafts in the women would have made something out of those not inclined to study further. But things do not seem to have been considered so deeply. The mere raising of slogans in equality and freedom will not pay any dividend until and unless female problems of the cross section of the society are considered separately and the feeling of self-arousal instilled in the women themselves. ■

Discuss the pros and cons of the last underlined statement.

Do you agree or disagree with the last sentence? Why?

Reflections:

Do any of the problems mentioned here compare with any in Canada? How?

What part of this article touches you most closely?

What do you think about the assertion that this is a societal problem that must be addressed by both men and women?

Do you think that the concern expressed here ought to be a concern of the Christian Church? Why and in what way?

The above article was reprinted from Asian Action 20, Newsletter of the Asian Cultural Forum on Development.

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A Voice from Nepal—

*A quote from *ACISCA Women's Consultation for Justice and Development, Kyoto October 1-7, 1980.*

". . . Discussion included exploitation of women industrial workers, rural women and sexual exploitation by tourism and military bases. The renewal of women's self-image which has been determined by social system and tradition, was called for, based on an understanding of the images of the Bible."

"A representative from Nepal emphasized again and again the problems related to the water shortage. She said, "While men are enjoying useless conversation women have to endanger their lives by walking up and down the valleys to fetch water." She called for scholarship aid to educate the rural people rather than those who are educated in city living." Japan Christian Activity News Oct. 22/80

** Association of Christian Institutes for Social Concern in Asia*

India's Freedom of Religion Bill, 1980

This is different from the notorious "Freedom of Religion Bill, 1978" which led to nation-wide protests in India over a year ago. The purpose of that bill was "to provide for prohibition on conversion from one religion to another by the use of force or inducement or by fraudulent means and for matters incidental thereto" (see CCA NEWS, July 1979).

The purpose of this bill, introduced recently by a private member in the Indian parliament, is to remove restrictions and make it easier for people to change their religion if they so wish. It seeks to leave cases of fraud to be dealt with by the provisions of the Indian Penal Code.

In the Statement of Objects and Reasons, it says specifically that "three pieces of local legislation", enacted by State Assemblies in India, "have created an intense feeling of dissatisfaction and persecution amongst the minorities, particularly the Christians. The Bill is intended to remove the misgivings of the Christian community of India."

The Bill reads:

Whereas article 25 of the Constitution of India, inter alia, provides that all persons are entitled freely not only to profess and practise any religion but also to propagate the same;

And whereas that right to propagate religion is incomplete without winning adherents to that religion;

And whereas this right has been unduly restricted by laws passed by some State Legislatures by creating new criminal offences;

And whereas experience has disclosed that the use of criminal law for this purpose has led to persecution and inhibition of legitimate religious activity;

And whereas the use of force or fraud is adequately dealt with by the existing provisions in the Indian Penal Code, 1860;

And whereas under entry 97 of List I of the Seventh Schedule to the Constitution of India, Parliament is competent to legislate on the subject of religious freedom;

And whereas under entry I of List III of the Seventh Schedule to the Constitution of India, Parliament is competent to legislate on the subject of criminal law and to prevent the misuse of criminal law for any purpose whatsoever;

Be it enacted by Parliament in the Thirty-first year of the Republic of India as follows:

1. This Act may be called the Freedom of Religion (Removal of Restrictions) Act, 1980.
2. It shall come into force at once.
3. It is hereby declared that every person shall have the right to persuade others to accept the tenets of any religion and to win adherents thereto.
4. The laws specified in the Schedule hereto annexed shall stand repealed.
5. Nothing in this Act shall affect any provisions of the Indian Penal Code, 1860.

(CCAN)

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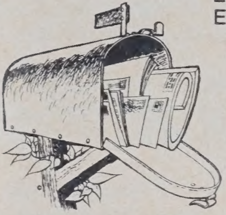
Dear friends,



Exerpts from Pauline's recent letter to friends at 50 Wynford.
Editor.

Pauline Brown
Jobat, India
Oct. 1980

I am writing at this particular time to share with you the wonderful time 19 of us community health workers had this past Sunday, in a "mini-retreat". We used as our theme, that of the Melbourne meeting [Your Kingdom Come], and many of the ideas which you had expressed in your article in the Glad Tidings, Mary* I shared with the group. The magazine had just arrived in time to help us with the retreat. Although there were no world-renowned theologs, the Spirit led in a wonderful and meaningful way, and our day was a blessed one. We had attended church in the morning, a communion service and what better way to begin our special day?! Then we met in the Community Health Centre at Jobat. Six of the nurses from Mandleshwar joined us and added a great deal to the thinking of the group. So thank you for the Glad Tidings, May Nutt and for your article, Mary. They couldn't have come at a more opportune time, nor been more apropos. There has been a lot of questioning and apprehension about the future of the work so it just seemed an appropriate time to come together to thank and praise Him for what He has done, is doing and will do for us. The idea of the Kingdom of God being within us, and that wherever I am, the KINGDOM OF GOD is THERE!! seemed to hit with renewed force. We were like Peter, feeling we should say, "Depart from me, O Lord, for I am sinful!"

The pictures in the middle of the magazine turned out well. Thank you for sending an extra copy. I shall send it to Dr. Bidwai, our District Health Officer. He will enjoy seeing the work of his hands in an overseas magazine.

We seem to be in the middle of a whirl: workshops, postgraduate and undergraduate nurses coming for field work, a seminar on the prevention of blindness, a planning committee for changing the curricula of MIBE programmes and so on. Catholic Relief Services have also asked us to host a community health workshop for some of their project holders in M.P.—about 20 people, so that will also be coming off and one for the VHAI.

It is hot to-day. The monsoon seems to be over for another year. Crops were much better this year than last in this part of the country. It is not the same story all over.

Blessings on you. ■

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* (See Mary Whale's article in the October issue)

AUTUMN CONVOCATION AT EWART COLLEGE

The Ewart College Autumn Convocation was held at the college on Sunday, November 9, 1980. Worship was conducted by Miss Elizabeth Steele, Director of Development, Knox Church, Ottawa, and Vice-Chairman of the Board of Ewart College. The college choir, under the direction of Mrs. Carol Kessler, B.F.A., provided special music.

Scholarships were presented by Dr. Margaret Webster, who was herself honoured in the presentation of a floral arrangement from the Ewart College Student Association and the Faculty. Miss Susan Bates made the presentation in recognition of the fact that Dr. Webster is president of the Association of Professors and Researchers in Religious Education for North America for the year 1981. She is the first Canadian to hold this honour.

At the conclusion of the formal presentations, a buffet supper for scholarship winners and friends was held in the lounge.

The following scholarships were awarded:

General Proficiency Scholarships (Graduate)
Jennie A. Thompson Memorial—Lynne Longmuir

General Proficiency Scholarships (Undergraduate)
The Emily and Francis Dickson Memorial—Kim McCutcheon
St. Andrew's Fort Erie W.A. Scholarship—Pat Heron
The Ailsa Craig Scholarship—Florence Foerster
The Florence Gray Scholarship—Janet Robbins
The Leonie Pirch Award—Colleen Smith
The Thomas H. Jebb Scholarship—Janet Ham

Academic Scholarships were also awarded for achievement in specific subject areas.
The William R. and Ada Major Scholarship—Carol Loudon
The Reverend E. L. Garvin Scholarship—Florence Foerster
The John Stenhouse Memorial—Janet Robbins
The Knox Church, Guelph, Scholarship—Pat Heron and Carol Loudon
The Evelyn B. and Donald B. Cram Scholarship—Florence Foerster
The Isabel Ross Memorial—Carol Loudon
The Lillian Mary Matthews Scholarship—Florence Foerster

Nine students received a subscription to the magazine JED Share through the Jennie and Bell Hossack Memorial Scholarship for work done in First Year Field Education.

The Autumn Convocation is a recognition of work completed in 1979-80. ■

$$$$$ WMS ESTIM

Each year, at the Annual Council meeting in May, the delegates from each Synodical discuss and vote on the proposed "estimates" for the following year.

These estimates are the budgeted expenditures we plan to make. They form the basis of the objectives which we sent out to Synodicals in the fall.

WHERE DOES THE MONEY GO?

1. To the mission work of the Presbyterian Church in Canada.

Nearly half of the money contributed to the General Fund of the Society, and almost all the money sent into the Supply Fund goes directly to the mission work of our church. This is administered through the Board of World Mission. Nearly one third of its members are representatives of the WMS and so we have a share in its decisions. You can read the details of this work month by month in the Glad Tidings, or in Missions Update, or in the WMS Annual Report.

From the General Fund	$355,000
From the Supply Fund	$30,000
	385,000

This figure has not changed for a number of years. It was agreed at our 1980 Council Meeting that for next year (1982) we will raise it to $400,000.

2. To the educational work of the Women's Missionary Society.

In 1971, much of the administrative work of the Society as it related to maintaining its own missionaries in Canada and overseas was integrated with the Board of World Mission. However, the educational work of the Society has continued and even expanded.

This educational work can be divided into two parts:

A. National Office: our Staff is responsible for the preparation and distribution of study material for both adult and youth, and children's groups across the Society. They also publish the Glad Tidings, and serve as resource persons to the Council Executive and to Council. They work very closely with the Mission Education Secretary of the Board of world Mission. Sometimes the WMS is called the "mission education wing" of the Board of World Mission.

B. Field Workers: our field workers (called Area Education Consultants) are appointed jointly by our Society and the Board of Congregational Life. However, their total support (except for a grant towards the cost of their travel) is borne by the WMS. They work with congregations and local groups, helping to plan programmes and train leaders for children's and adult groups.

Total cost of salaries, travel, office expenses, Glad Tidings subsidy etc., . . .

ES FOR 1981 $$$$$

From the General Fund	$356,000
From the Supply Fund	5,555
	$361,555

3. To grants for Christian literature:

We continue to make grants to a number of organizations around the world who prepare and distribute Christian literature.

Christian literature grants

From the General Fund	$11,600

4. To the operation of the Society:

This amount goes for travel of delegates to committee and Council Executive meetings, for the Annual Council meeting, for the annual reports, for the grants to Synodicals and for various miscellaneous expenses.

Operation of Society

From the General Fund	$41,650
From the Supply Fund	300
	$41,950

SUMMARY OF ESTIMATES

	GENERAL FUND	SUPPLY FUND	TOTAL
Mission work of The Presbyterian Church in Canada	$355,000	$30,000	$385,000
The education programme of The Women's Missionary Society	356,000	5,555	361,555
Grants for Christian literature	11,600	—	11,600
Operation of the Society	41,650	300	41,950
TOTALS	$764,250	$35,855	$800,105

This total is an increase of approximately $46,000 over the total estimates for 1980. Most of this has come in the salaries paid to our staff, which have increased slightly in line with the salaries paid throughout our church. In addition, we have enlarged our staff to fill all but one of our staff positions.

We face the challenge of expanding work. The needs are great, but we have never failed to respond when they were laid before us. In 1981, we ask for both your prayers and your gifts.

With God's blessings, the 1980's will be years of renewal for our Society!

Marjorie Ross, Treasurer.

"MAKING A LIVING—1981"

TEN DAYS FOR WORLD DEVELOPMENT

by Jean Davidson, Administrative Assistant Presbyterian World Service and Development

From January 31 to February 9, 1981, Ten Days for World Development provides an opportunity to study and act upon the issues of making a living in today's world.

Productive work with fair return is a basic human need. Work can be not only a means of providing the material necessities of life, but an outlet for creative and productive energies, and a means of providing challenge and satisfaction. Yet, millions of people in the world lack work, and face a constant struggle to survive. Others are "underemployed" in jobs where they cannot fully utilize their potential.

Particularly in the Third World, because of the scarcity of jobs, millions work long hours for low wages, often in unsafe conditions.

In Canada, to be without adequate employment means a frightening loss of self-esteem and satisfaction, and a constrained living standard.

300,000,000 people in the world are unemployed or underemployed. They live in your neighbourhood and in Third World countries alike.

How can Canadian Presbyterians, as Christians in a First World country, act on the problems of unemployment?

—Listen to what progressive leaders of developing countries are asking of us as an affluent nation.
—Learn about the issues. Talk to workers and the jobless in your community.
—Join your local Ten Days' study/action group—or start one!

This is not an issue for adults only. Children and youth can also participate in this concern through the development education resources, "Making A Living". These can be used in one meeting or several; in church school or youth groups.

Ten Days' materials for children, youth and adults can be obtained from: Presbyterian World Service and Development, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7 (416) 441-2840. ■

Available from the
WMS Book Room,
50 Wynford Drive,
Don Mills, Ontario.
M3C 1J7

HOW TO SHARE YOUR FAITH WITHOUT BEING OFFENSIVE

by Joyce Neville, The Seabury Press, N.Y. $6.95

This book is a guide to intelligent faith-sharing based on the concept that Christianity is imparted effectively to others only with wisdom and in freedom. I was impressed with the clear definition of true Christian witness presented. The book includes 39 subjects to witness about and 21 common-sense guidelines to follow regarding the 'how' of witnessing.

Neville points out that the 'living deed ("doing") is ultimately inadequate without the spoken word.' She speaks of a three-pronged witness: "telling", "doing", and "being".

More and more Christians in today's world are beginning to realize their need for the ability to share their personal faith with others. Verbal witnessing is an evangelical ministry to unbelievers, a strengthening ministry to Christians, and a unifying ministry in an ecumenical age.

Neville explores the two ways of witnessing: through a biographical witness and through a single-story witness.

If our Church is going to experience growth in the next decade, surely we need to learn to witness to others in such a way as to meet a particular need in another's life or at least to speak to someone about a subject of interest to him/her. I feel Neville's book is very helpful in helping Christians do just that.

Neville believes that we do not witness *for* God but we let Him witness *through* us. When we are equipped to witness, God will provide us with someone to witness to in our daily walk.

As you read Neville's book, you will begin to reflect on this time in the church's life when we are again returning to the Christian witnessing community structure, rediscovering Paul's ministries, and manifesting spiritual gifts. Churches who train lay persons in witnessing, evangelism, shepherding, and teaching ministries through small group study, through prayer, sharing, and support for outreach ministries and through services are thriving and becoming effective and meaningful churches in today's world. Will we begin to move in this direction in our own Church?

The second part of Neville's book deals with Christian small groups or 'how to participate in a small group without being offended'. This is a very helpful part of her book as many practical ideas come forth from within these particular chapters.

This book could be studied by various groups meeting in the church or could be useful as personal reading for growth in our own Christian witnessing to others. It could be one of the tools used for helping our Church to become a "today church" like the "today God"—one which "acts in the lives of people like you."

C. Simpson

A SEVERE MERCY

By Sheldon Vanauken

Bantam Books

This is a beautiful and inspiring book. The author calls it "the spiritual autobiography of a love rather than of the lovers" but it is not possible to read about such an ideal love without learning a great deal about the lovers. These two young people were privileged to know a relationship which transcended most earthly loves and they worked to keep it that way. The story is not only of their lives together, it is also the story of their search for spiritual truth, for the source of that joy which they found in all beauty. Their quest was successful, for while they attended Oxford University, they came under the influence of C. S. Lewis and other joyful and committed Christians. It was there that their love took on a truer, deeper dimension in the love which they both found for their Lord Jesus Christ.

The title arises from a phrase used by C. S. Lewis in one of his letters to Sheldon Vanauken after the untimely death of his wife, Jean Vanauken, from an unusual disease.

The book is a must for C. S. Lewis fans, because it contains a number of previously unpublished letters which he wrote to Professor Vanauken. If you are not a C. S. Lewis fan, perhaps this book would be a good introduction, especially to his 'Surprised by Joy'.

In any event, this book is well worth reading in its own right and I recommend it highly.

M. Johnston

POSTAGE

First Book—$.35
Each additional book—$.10

Thank you very much for your generous response to our request for back copies of Glad Tidings. We now have sufficient supply.
Secretary of Circulation.

Resolving to get rid of a certain habit this year? Think about this:
It is difficult to get rid of a HABIT.
If you take away the 'H', you still have 'A BIT';
If you take away the 'A', the 'BIT' is still there;
If you take away the 'B', 'IT' still remains;
And, if you take away the 'I', it's still there to the last 'T'.

NEWS

AN UPDATE ON DR. KAO (CCAN)

In a letter addressed to 'sister churches overseas' and overseas friends, the Assistant General Secretary of the Presbyterian Church in Taiwan reports that the work of the General Assembly Office goes on normally. In the absence of the General Secretary, the Moderator of the General Assembly is responsible for most of the administrative work. He appealed to church members recently "to share with Dr. Kao in his sufferings and to continue to pray for him while he is in prison, so that he may be able to be like the Apostle Paul and continue to preach the Gospel there."

About the living conditions of Dr. Kao, the Assistant General Secretary says:

At present he is sharing a room with two other men. Its area is about 108 square feet including a partially partitioned-off toilet and washing facilities. He is allowed out for exercise three times a week for 15 minutes at a time. The prison is part of a military establishment and prisoners are fed on regular army food. There is also a prison shop from which daily necessities, fruit and some kinds of food may be ordered. Medical care is provided. Dr. Kao is allowed to write two letters a week but they must not exceed two hundred words. He receives some letters from outside but it seems that some have been going astray. It would probably be better when you write to Dr. Kao* to mark your letter "copy to Mrs. Kao" and send a copy to her in care of this office.† Letters should be short. Dr. Kao is able to receive two books from outside every week but we have had some difficulty in finding books which have been considered suitable by the authorities. He may also borrow one book from the prison library every week. Visitors can go for 30 minutes on Wednesdays. The maximum is three people and they are limited to his wife and close blood relatives. They see him through glass and speak to him by telephone.

We do not know how these conditions may be changed now that the sentences have been confirmed, but we will keep you informed about this. The church here is continuing to hold prayer meetings in local congregations, in districts and in presbyteries. We are praying for the leaders of our country, for our country, for our society here and for the church especially those members who are in prison and their families. We invite you to join with us in these prayers.

* Dr. Kao's address is:
Dr. C. M. Kao
P.O. Box 8400-12-1
Hsin Tien
Taipei, Taiwan 231
REPUBLIC OF CHINA

† CCA NEWS
480 Lorong 2,
Toa Payoh, Singapore 1231

NO WOMEN DEACONS FOR CHRISTIAN REFORMED CHURCH (CCP NEWS SERVICE)

The Synod of the Christian Reformed Church meeting in Grand Rapids, Michigan, ruled that women may no longer be elected to the office of deacon. Those who were ordained as deacons before June 14, 1980 may continue to serve out their terms but may not be re-elected after that. About one-quarter of the Christian Reformed Church on this continent is Canadian.

In 1978 the Synod ruled that women might become ordained deacons, but strong reaction throughout the denomination led to the change this year. Meanwhile a Christian Reformed study committee will again look at the role of women in office, and further discussion is expected at next year's Synod meeting.

NEW ASSOCIATION FOR AFRICAN THEOLOGY CREATED

Yaoundé, Cameroon (EPS)—The promotion of African theology, a better cooperation between theologians of different countries, languages and culture in Africa as well as a better circulation of specialized publications and a real theological dialogue will be some of the aims of the young Ecumenical Association of African Theologians (EAAT). The organization officially came into being at the first General Assembly, held 24-28 September, in Yaoundé, Cameroon where a constitution was approved and an executive committee elected.

The creation of EAAT grew from an initiative taken by African Theologians of various denominations during the 2nd Congress of the Ecumenical Association of Third World Theologians in Accra, Ghana in 1977. EAAT, by elaborating a typical African theology, wants to help African churches and Christians to live their Christian faith respecting their African culture and traditions and to "exercise their prophetic mission in their socio-historical context" the constitution affirms.

IRISH PRESBYTERIANS WITHDRAW FROM WORLD COUNCIL (CCP NEWS SERVICE)

After a long debate the General Assembly of the Presbyterian Church of Ireland voted by 433 to 327 to terminate membership in the World Council of Churches, largely through dissatisfaction with the Program to Combat Racism of the WCC. During the debate the Assembly commissioners were warned against "rigid denominationalism, separatism and sectarianism."

RECORD SUMS ALLOCATED FROM WORLD COUNCIL OF CHURCHES' SPECIAL FUND TO COMBAT RACISM

Geneva (EPS)—The South West Africa Peoples Organization (SWAPO) and the African National Congress (ANC) are the two largest recipients of grants from this year's allocations from the Special Fund to Combat Racism of the World Council of Churches.

SWAPO will receive $200,000, the largest single grant given to an organization since the Special Fund was started in 1970. ANC will receive $150,000. Together the two grants represent nearly one-half of the total 1980 allocation of $775,500, also a record sum for the WCC program.

The two groups are the only ones in Africa to receive grants, a sign that the political situation in Southern Africa—particularly South Africa's continued occupation of Namibia (South West Africa)—will continue to receive priority emphasis in the churches' struggle against racism.

The 1980 grants are notable also for the number of organizations of racially oppressed groups receiving money for the first time. Three are located in Australia, one in the Caribbean, eleven in the United States and Canada, one in Britain and one in the Netherlands.

In addition, support groups in Austria, the Federal Republic of Germany, the Netherlands, the USA and New Zealand are featured for the first time.

The unusually large number of US organizations (13) receiving grants fall into two categories: locally-based action groups supporting change abroad and groups of racially oppressed people within the country. The Campaign to Oppose Bank Loans to South Africa, a network of local groups, will receive $10,000. Among the racially oppressed groups receiving funds are: Save the Native Hawaiians ($15,000); The Institute of the Black World, Atlanta

($10,000); and the Mazo Area Council of Tucson, Arizona, an organization defending the rights of Chicano people in the southwestern United States ($10,000). The largest grant slated for the USA, $25,000, goes to TransAfrica, a national membership organization founded in 1977 to inform and organize popular opinion for a progressive US foreign policy toward the nations of Africa and the Caribbean.

By previous agreement with all those receiving grants, the monies given will be used for humanitarian purposes as specified in the criteria governing allocations made from the Special Fund. The criteria state that the WCC regards these grants "as an expression of commitment to the cause of economic, social and political justice" which the recipients promote.

FIRST MEETING OF AFRICAN WOMEN THEOLOGIANS

Ibadan, Nigeria (EPS)—For the first time in the known Christian history of Africa theologically educated women leaders have met to discuss issues of women in theology and ministry, the character of theological education as it affects women, questions of ordination and, attitudes towards women in ministry and their placement in the churches.

The meeting took place at the Institute for Church and Society, Ibadan, Nigeria, 15-19 September. Some 30 women took part in the discussions, from some 20 countries. They included both Protestant and Roman Catholic participants. The meeting was organized through the All Africa Conference of Churches, and representatives from the University of Ibadan and the Institute for Church and Society.

A major address was given by Dr. Irene E. B. Ighodaro, a medical doctor, who asked why theological studies have not been available to women—the person who has "the closest and deepest responsibility for each successive generation of human beings".

CHRISTIAN EDUCATORS CHALLENGE CHURCH ON ROLE OF CHILDREN

Evian, France (EPS)—An international conference on Christian Education has urgently requested the Churches and their parishes to listen carefully to the children and to accept them as such next to adults, as partners—for their contribution is necessary for the confirmation and proclamation of Christian Faith. The conference was held in recognition of 1980 as the 200th anniversary of the Sunday School Movement. It was held 24-30 September, in Evian, France, and was organized by the Lutheran World Federation (LWF), the European Conference on Christian Education and the World Council of Churches (WCC). Some 140 educators, teachers and pastors from 51 countries participated in the conference, with the theme: "Children as active partners in the Christian community".

In the final declaration, a resumé of the conclusions reached by the seven working groups, the Conference thanked those who in Christian communities work with children and lead them to the faith. Concern for a children's ministry is not new, said the Conference, but in considering evidence from participants and by examining the relationship presently existing in the Churches between adults and youth the Conference recognized the shortcomings of this ministry.

The Conference asked congregations to evaluate their worship, learning, service and outreach in order to affirm those which really involve children. Reminding the Christian community that young and old alike belong together, the Conference challenged the Churches to construct places where Christians of all ages can actively live their faith together.

INDIAN LEADERS TO DECIDE ON WOMEN'S RIGHTS (CCP)

The federal government has tossed the ball into the Indian leadership court on the matter of rights for native women who marry white men.

Indian Affairs Minister John Munro has agreed that women in this situation may retain their native status—if Canada's 500 Indian bands ask the government to place a moratorium on a controversial section of the Indian Act. A moratorium, said Mr. Munro, will allow Indian women and their children to keep native benefits, which include federal funding, housing, land and burial rights. A section of the Act takes native status away from Indian women who marry white men. The Act does not penalize Indian men for marrying white women. White wives gain full native status as do their children. If a white women divorces an Indian husband, she retains her status. Indian women who divorce white husbands do not regain their native status.

OTTAWA PLEDGES TO REVERSE THE RECENT DECLINE IN DEVELOPMENT AID (UNA NEWSLETTER)

In a speech to the 11th Special Session of the UN General Assembly Sept. 15, External Affairs Minister Mark MacGuigan promised to increase Canada's development aid. The Government "has decided to reverse the trend of the last few years under which Canadian official development assistance was declining as a proportion of our GNP", MacGuigan said. Ottawa will raise its level of aid from .43% of Canada's GNP to .5% by the middle of the decade, and "our intention thereafter is to accept the need to reach an official development assistance level of 0.7% of GNP by the end of the decade," the minister added. Before the Special Session started, Ottawa had been criticized by NGOs and by an editorial in *le Devoir* for its decline in official development aid to the Third World.

MAX RAFRANSOA ELECTED NEW AACC GENERAL SECRETARY

Nairobi (EPS)—The Rev. Victory Maximé (Max) Rafransoa, has been appointed General Secretary of the All Africa Conference of Churches (AACC). The decision was made by the AACC's General Committee, during an extraordinary session held on 6-8 October, in Nairobi.

Mr. Rafransoa, who is presently the Africa Secretary of the WCC's Commission on Inter-Church Aid, Refugee and World Service (CICARWS), is expected to take up his new position in the New Year. The AACC's Acting General Secretary, Mr. Kodwo Ankrah, will stay on in the post until January 1981. This appointment, according to an observer, will end the leadership crisis faced by the AACC, since the early departure of Canon Burgess Carr, two years ago. The AACC represents 118 Protestant, Anglican, and Orthodox African Churches.

Speaking soon after his election, Mr. Rafransoa pledged to restore the confidence of African Churches in the AACC. "The AACC must be seen as an organization representing the interests of the churches. There should be no gap between what the AACC appears to be and what the churches are", he commented.

FIRST BLACK WOMAN PRIEST (CCP)

The Anglican Church of Kenya has ordained its first black African woman priest. In a special ceremony, 61-year-old Lusia Okuthe was ordained to the priesthood by Bishop Henry Okullu. She has been a deacon for the past four years. According to Bishop Okullu, Mrs. Okuthe also became the first black African woman priest in the Anglican Church south of the Sahara.

wms highlights

B.C. Synodical Semi-Annual Meeting

The Semi-Annual meeting of the British Columbia Synodical was held in Richmond Church. "Stewardship" was the theme.

The evening meeting began with a lively Sing Song led by Miss Annabelle Wallace.

Devotions on the theme were given by Miss Ivy Howard, Area Resource Consultant. She concluded by saying, "the bottom line of stewardship is not money but commitment. What do we do after we say we believe? Remembering that God is the creator and we are tenants, we have to be accountable for everything He has given us".

"The Cross in the Lotus", a film on India was shown by Rev. T. Plomp, minister of the host church and discussion followed. The meeting closed with refreshments served by the ladies of Richmond Church.

The second day began with the Constitution of the Meeting by Mrs. W. Bell, Synodical president. A workshop on Current Study material followed. Mrs. P. Reid outlined the contents of the Mission Packet on India/Nepal. Miss Howard mentioned Dr. Margaret Kennedy's book "Flame of the Forest".

A skit entitled "The Wedding" from the Study Packet was presented by Mrs. N. Robertson, Mrs. W. Bell, Mrs. K. Mori, Mrs. M. Nicols, Mrs. G. Ledingham, Mrs. A. VanDuyvendyk and Mrs. Montgomery (a visitor from Ottawa).

The ladies then visited the Resource Centres with pictures, tapes, interviews, films and handwork (where we learned to make the lotus flower).

Mrs. J. Ross gave "Book Review" followed by lunch and an opportunity to visit the book display.

After lunch, Miss Howard continued Devotions on "Stewardship". Following a short business session, Mrs. Robertson spoke on films and tapes available on Mission Study and then gave a report of the "Provincial Council of Women" which she attended in Nanaimo as our delegate.

Alberta Synodical Semi-Annual Meeting

The Semi-Annual meeting of the Alberta Synodical of the WMS (W.D.) was held in the Hungarian Calvin Presbyterian Church in Calgary on October 4th, 1980. The meeting was chaired by the President, Mrs. Alberta McCallum, who gave a warm welcome to the 38 members present.

The opening worship was given by Mrs. Norma Proudfoot with a reading 'To Everything There is a Season', while Miss Laura Scott read from the Scriptures. The Hymn 'When All Thy Mercies, O My God' was sung.

Miss Mollie Harback introduced a "Workshop on Reports" with three Resource leaders in charge of the different groups participating.

The morning session closed with Prayer and Grace by Mrs. Bessie Newton, and a delightful meal was served by the ladies of the church.

The afternoon session opened with Prayer by Mrs. Margaret Daniels. Following this, 'Essence of Mission', a Terry Talkit Show (radio play), was led by Miss Lois Snider, Area Educational Consultant for Alberta, and participated in by seven other members. They answered questions on what Mission is, where, and who is served. This proved very humorous as well as educational.

The minutes of the 1980 Spring Board Meeting held in St. Andrew's Church, Lethbridge, were read and adopted.

The treasurer, Miss Mollie Harback, presented a very detailed report.

The Presidents' Reports of the Calgary-Macleod, Edmonton-Peace River, and Red Deer Presbyterials were read and approved.

Mrs. Marian Dietz gave a detailed Camp Report.

Miss Lois Snider gave a Resource Report emphasizing the use of four books which are available to us: The Blue Book, Call and Response—WMS History, Worship Inclusive, and Worship Around the World.

Under new business, a motion was moved that the Annual Meeting be held in Red Deer On March 12, 13th, and 14th, 1981. This carried. Three delegates from each of Calgary-Macleod and Edmonton-Peace River Presbyterial and two from Red Deer Presbyterial should attend this meeting.

This meeting was closed with Prayer by Mrs. Helen Willis, President of the Calgary-Macleod Presbyterial.

Toronto-Kingston Synodical Semi-Annual Meeting

Spirits were high and the hospitality outstanding when the Toronto-Kingston Synodical met for their Semi-Annual meeting in Calvin Church, Kitchener, Ontario, October 7th & 8th, 1980. Theme for the meeting was "I planted, Apollo watered and GOD gave the Growth". President, Mrs. Kenneth Ellis, Midland, presided for all the Sessions. Mrs. John Shepherd, Galt-Cambridge, Honourary President, and Mrs. C. Snider, King, Ontario, Past-President, were present and were warmly welcomed by the President.

The ladies of the Synodical were welcomed by Mrs. W. A. Barker, President of the host Presbyterial, Wellington-Waterloo and by Mrs. John Isaac, Calvin Church. The Sessions were opened by Mrs. Ellis with a poem and constituted with prayer. Devotions on the theme were led by Mrs. Murdock for the opening session and by Mrs. Huiser the following day.

Mrs. Harry Knapper, Literature Secretary, particularly recommended a book entitled "Daily Readings" written by Dr. Martin Lloyd Jones. The Treasurer, Mrs. R. T. Hall, reported that the allocation for the coming year would remain the same and was happy to report that the givings at this time were greater than the previous year.

The New Study Packets for Adults were thoroughly discussed by Miss Anja Oostenbrink, Area Educational Consultant, Miss Barbara Woodruff, Adult Secretary and Mrs. R. Kingston. The Children's Packet was reviewed by the Children's Secretary, Mrs. J. Johnston. Mrs. Forrest McKee, Youth Secretary outlined the study material for Youth.

'Songtime' with Mrs. Lil Allen, Beaverton, leading and Mrs. Chambers, Kitchener, at the piano, was a delightful experience.

Delegates to the Stewardship conference, Mrs. W. C. Robertson, and Mrs. E. Powell, expressed gratitude for the privilege of attending the Conference.

At the Evening session, Miss May Nutt, Staff Executive Secretary, dressed in a Nigerian dress, gave a very interesting talk on her recent visit to Nigeria.

A most thought-provoking and informative address was presented by the Rev. John Duncan, Wynford Drive, on the challenging subject "Church Growth". His message stimulated the ladies to ask for a question period. Lunch was served in the form of an agapé meal. The meal was presided over by Rev. Duncan assisted by Miss Anja Oostenbrink. It was a moving and memorable event.

Saskatchewan Synodical Semi-Annual Meeting

St. Andrew's Presbyterian Church was the host church for the Semi-Annual meeting of the Saskatchewan Synodical of the WMS (WD) on October 18th, 1980.

Our Theme—"A Leader: WHO-ME?" went very well with the words of our Purpose, to bring the youth and children into the church of our Lord Jesus.

Mrs. Margaret Hyndman from Regina Presbyterial brought us some of her thoughts and feelings on her involvement in Youth Workshops and Women's Conferences. Margaret urged us to listen to what the youth are saying, for our Lord uses different kinds of people, young and old alike.

Margaret told of her trip to the House of Commons—there are quite a few Christians on Parliament Hill who regularly attend prayer meetings.

A very good illustration of the "Good Samaritan" brought home to us our lack of compassion and love for our neighbours.

Greetings were brought by Dr. Ron Davidson of our host church, our new Superintendent of Missions, Rev. J. A. Nielson, and Rev. George Malcolm of the Mission Board.

Miss Creola Simpson, our Area Consultant gave us a very interesting Workshop on Leadership Training.

This excellent meeting was well attended.

Hamilton Presbyterial Fall Rally

The Hamilton Presbyterial held its Fall Rally in St. Enoch's Church on Thursday, October 23, 1980, with the president, Mrs. J. Laing presiding. A worship service with the theme "Now is the Time" was conducted by Mrs. F. D. Johnston. An introduction to the mission study was presented in two parts, one in the form of a game using resource material, the other in film on hospital work at Vellore, India. Mrs. D. Marshall led in a hymn sing. A Bible study was conducted by Miss Evelyn Murdoch, Area Educational Consultant, comparing the Epistle of James to the Sermon on the Mount.

The evening session was opened by a choral presentation by the junior choir of Cheyne Church, Stony Creek. Pictures of missionary work were shown by Mr. and Mrs. John Geddes. Mr. Geddes said that there are 18,000,000 people in Taiwan, but only 5% belong to the church. The people are searching for peace, but cannot always find the answer. We have the answer. The meeting closed with a worship service led by Miss Joan Beatt.

On Wednesday, September 10th "A Day Apart" was held at the lovely Crieff Hills Conference Centre. Around 40 women attended. The mission study was introduced and discussed.

Calvin Church, Sudbury Fall Rally

On October 18th, 1980, about 30 women and friends gathered for worship, Bible study, learning and fellowship. Mrs. Peggy McKay, Past-President of North Bay Presbyterial chaired the meeting.

A worship service was led by Marj. Edgar who read Psalm 89 from "Psalms Now". The beautiful "Morning Has Broken" was sung. Scripture, meditation and prayer was given by Arlene Nixon, Donnie Saunders and Anita Perrin.

After the offering and dedication, Dorothy Taylor played for a rousing hymn-sing led by Marj. Anja Oostenbrink, Area Educational Consultant read Matt. 18: 23-25 and then presented provocative questions for the various groups to discuss. Two of the groups dramatized this parable in a modern setting to the amusement and edification of all. Despite suffering, we *must* love and forgive.

The ladies then enjoyed a box-lunch along with hot soup. Tea and coffee were provided by the Calvin ladies.

The afternoon worship was assisted by Mary MacLeod, Leah Stewart and Elma McKay, with all singing "Joyful, Joyful, we adore Thee".

Highlight of the program with slides of Nigeria, was the talk given by Mrs. Russell Hall of Toronto. She was attired in a striking native costume of long red skirt, black-figured lacy top and ebony necklace.

After the closing prayer by Winnie Roseborough, and a decision to give our offering to the Vi Draper Memorial Fund, we sang "Thank you Lord, on this day" to the tune Edelweiss.

Waterloo-Wellington Presbyterial October 1980 Retreat

Fifteen members of Waterloo-Wellington Presbyterial profited from a Retreat at Crieff Hills Community, under the leadership of the Director, Rev. Robert Spencer. The theme was "A Sharing and Caring Community".

We enjoyed a guided tour—the lovely views and fresh autumn air were invigorating and up-lifting.

The scripture study (12th chapter of Romans) which was approached in different ways came alive for us. Along with the Study we shared fellowship, experiences, song, laughter and even tears. Mission is right on our door-step. It was unanimous that we should have a "Retreat" next year, when we hope more members will take advantage of such a worthwhile gathering.

Chatham Presbytery Joins WMS in 95th Anniversary Celebration

Rev. Glen Davis, Secretary for Mission Education, B.W.M. was the guest speaker at the Fall Rally of Chatham Presbytery and Chatham Presbyterial at St. Andrews Church, Puce, to celebrate the 95th anniversary of the Presbyterial. He spoke on the Greater Mission Challenge encouraging each one to show loving concern to those who haven't received the love of Christ. God does his work through people. Thus through our work we can win new members for our churches.

Mrs. C. Scott, Presbyterial President, presided at the meeting. Mr. G. Addison, elder of St. Andrews, extended a welcome to all present. Mrs. G. Doran and Mrs. R. W. Warwick, Knox, Windsor conducted the devotions on the theme "To Serve the Present Age". The musical group "The Joyful Noise", rendered two inspiring songs. Its members are Pat Jolliffe, Robin Whitfield, Janice Courey and Fiona Jubenville accompanied by Janice Chappel. Pat Jolliffe also sang a beautiful solo. Rev. G. C. Dalzell of First Church, Chatham introduced Rev. Davis and Mrs. Dalzell thanked him. A fellowship hour followed the meeting.

St. Andrew's, Victoria Afternoon Auxiliary Fall Thankoffering Meeting

St. Andrew's Afternoon Auxiliary, Victoria had an interesting Thankoffering Meeting. The guest speaker, Mrs. Lauretta Holdridge showed slides and commented on her recent five-month trip on a freighter. The pictures and her talk on several ports of call were most informative. While in India, Mrs. Holdridge visited and told of Mother Teresa's work among the orphans and showed samples of handwork done by the children and workers. In spite of much work which has been done in India there is still extreme wealth and extreme poverty.

Montreal Presbyterial Fall Rally Challenges Growth:

The Fall Meeting of the Montreal Presbyterial was held at Valleyfield Church on September 27th. On a crisp fall day, 105 enthusiastic ladies were challenged by the theme "Renewal and Growth".

A hymn sing led by Mrs. Joy Armour opened the morning session. Presbyterial President, Lyla Page constituted the meeting with prayer. A warm welcome to Valleyfield was extended by student minister, Jim Patterson.

Literature secretary, Hazell Davis gave a brief book review on several books and encouraged groups to use the study on India/Nepal. Doris Blaise presented a mission update on several individuals actively serving in mission from the area. We were reminded of our responsibility to support them in prayer. Jessie McVey reported on Youth News.

A tribute was given in memory of Miss Jean Brown, recently called from our midst. Our W.M.S. is stronger today because of her. A special offering was taken—this gift to be sent to the Memorial Bursary fund of the W.M.S.

A time of special music was provided by Patricia Page.

Using the text: Colossians 1:1-14 Theme Speaker Rev. Don Campbell, with his warm personality and sense of humour, challenged each one of us to develop a compassionate, loving fellowship in our congregations.

Following a box luncheon, the worship Service was led by Mrs. Brenda Patterson.

Rev. Alden Marshall shared future Presbytery events. He spoke briefly on the role of the W.M.S. in church growth through evangelism and prayer.

Rev. Campbell continued his message with ways and means to bring others into Christ's loving fellowship.

After a brief time of sharing, the meeting adjourned.

North Pelham Fall Thankoffering Service

The North Pelham auxiliary of the W.M.S., held its annual Fall Thankoffering service in First Church, North Pelham, October 19th, 1980. A welcome was extended by the auxiliary president, Mrs. Catherine Rice; those attending included members of other churches within the Niagara Presbyterial. Mrs. Rice was assisted in the worship service by auxiliary members, and the Church Choir led the praise, with hymns 412 and 561 being sung. The Church organist, Mrs. Margaret Rice, played for the service. Mr. George Hicks favoured with a trumpet solo "Be Thou Nigh", accompanied by his daughter, Mrs. Betty Gullett.

The Reverend Dr. Alex F. MacSween, Moderator of the 106th General Assembly, and for thirteen years Secretary for Canada Missions, was introduced by the Rev. Dr. R. Sinclair. He presented an excellent illustrated historic overview of the Home Mission Work of the Presbyterian Church in Canada. His pictures included a number of Churches, from the very old picturesque buildings on the original sites, to the newly-constructed modern buildings to take care of increased membership and new areas of service across Canada.

The social time which followed was an opportunity to ask any questions of Dr. MacSween.

Waterloo-Wellington Presbyterial Fall Rally

In the beautiful Sanctuary of one hundred year old Central Church in Cambridge, about one hundred and sixty WMS ladies gathered for the Waterloo-Wellington Presbyterial Fall Rally.

After our welcome to the church, Mrs. F. Phillips and Mrs. E. Bartley led in the devotions. Margaret MacNamara and Marian Whistance sang two lovely solos and a duet.

Sue Butterworth and five other young ladies from Knox, Waterloo who attended the Conference at Ottawa in May, "Our Faith in Action", gave very interesting reports. Miss Cathy Nicoll, daughter of a Presbyterian minister and one of the Conference speakers said: "Our faith in action should be shown in home, church and community." Edith Stephens spoke on Personal Prayer and Bible Study. Betty Graham, a nurse, spoke on Grief and Bereavement, Death and Dying.

President, Mrs. W. A. Barker took the chair for the business. Ruby Taylor from Galt gave her report of the retreat held at Crieff, in October. They agreed to hold another one next year.

Courtesies were capably extended by Mrs. Mary Larson of Gordonville. Mrs. Barker closed the meeting with prayer.

Westminster Presbyterial Fall Rally

The Fall Rally of Westminster Presbyterial was held in Bradner Church with the theme "Think Missions".

Mrs. N. Robertson, president, called the meeting to order and introduced Rev. Calder of Bradner Church, who welcomed the ladies and led the devotions—speaking on the "Great Commission".

Mrs. J. A. Murdock assisted by Mrs. F. Koverchuk and Mrs. R. Moreau introduced the India/Nepal Study Packet and Dr. Margaret Kennedy's book "Flame of the Forest". The film "Living Waters of Nepal" was greatly enjoyed.

Mrs. T. Nichols gave a report on the Pacific North West Christian Mission Conference held in Tacoma, Washington.

At noon, a buffet luncheon was served by the Bradner ladies.

During the afternoon the reports of the WMS Valley Groups, co-ordinated by Mrs. W. O. Nugent, were presented in dialogue and visual form.

In Remembrance

Mrs. Mildred Routley
Burns, Ashburn, Ont.

Miss Margaret Brewster
St. Andrew's, Aurora, Ont.

Mrs. Eva Haugh
Knox, Bluevale, Ont.

Miss Ada McLean
Durham, Ont.

Mrs. Clara Rupert
Mrs. Minerva Quinn
St. Lukes, Finch, Ont.

Miss May Sellar
Erskine, Hamilton, Ont.

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Mrs. Ross MacKay
St. Andrews, Lindsay, Ont.

Mrs. John Inglis
St. Andrew's, Maple Valley, Ont.

Miss Elizabeth McCartney
St. Andrew's, Maxville, Ont.

Mrs. Margaret Christie
St. Aidan's, New Westminster, B.C.

Mrs. Parlane Christie
Knox, Ottawa, Ont.

Mrs. Marion Smith
Tempo, Ont.

Mrs. Edith Watt
Morningside-High Park, Toronto, Ont.

Miss Mildred Beaton
St. Andrew's Chalmers, Uxbridge, Ont.

Mrs. Eldred (Laura) Nichol
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Miss Jean MacKenzie
St. John's, White Rock, B.C.

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Miss Jane M. Dunwoody
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Happy New Year

What is time?—the shadow on the dial, the striking of the clock, the running of the sand, day and night, summer and winter, months, years, centuries—these are but the arbitrary and outward signs—the measure of time, not time itself. Time is the life of the soul.—Longfellow

FEBRUARY 1981

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GLAD TIDINGS

FEBRUARY 1981

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L. JUNE STEVENSON
EDITOR

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February

. . . love and valentines

How wonderful to be warmed by lacy heart-shaped messages in the midst of winter's snow, and to know that love will remain when the cinnamon hearts are eaten and the roses have withered. But 'valentines' don't always arrive on February 14: they pop into our mailboxes and slip into our lives throughout the year, filling us with joy.

Tucked away in my treasure box are tangible mementos—a heart-shaped chocolate box that my husband gave me the first year of our marriage. Two baby bracelets, one pink and one blue, nestle side by side, each wrapped with a blonde curl. There are cards and paintings from children I once taught and notes from their parents. A tiny, beautifully handcrafted pair of leather moccasins came from Indian friends in the north; the goose they gave us one Thanksgiving filled our kitchen with spicy fragrance and our stomachs with pleasure. I have our god-son's first crayon drawing smeared with spaghetti sauce.

Down at the bottom are delicate handkies from Belgium and France, silver coin bracelets and wooden shoes that once fit my tiny feet—memories of my father from the second world war. From my eldest brother, there are rubber 'gum-boots' from the Korean war; the leather-bound Bible from the Sinai crisis is on my bedside table. And my last 'Christmas' doll with cloth body and scratched wooden head, is still beautiful to me.

As my children grow older, the box has expanded with cards, poems, drawings and little gifts they have fashioned themselves. And photographs . . . irreplacable treasures . . . a tin-type of my mother's father, grandmother watering her geraniums with a teapot, mother in her school-girl middy, my youngest brother in his pipeband uniform, our dog grappling with his first moose bone! Soon I will need a trunk instead of a box, and perhaps that is my latest treasure: a lovely old wooden trunk with leather straps that my mother gave me, the very trunk in which she kept her treasures.

Just as precious are the 'valentines' I have tucked away in my heart—my memories of love . . . my husband beside me during the birth of our two children, a pastor reading Carl Sandburg's poetry as I recovered from major surgery, a friend offering to babysit when I just had to escape from the house, my daughter bringing breakfast on *her* day off from school, a note from my son on my pillow when I've been away: "to the mother I like best in the world . . .", the cakes my mother baked for every occasion, especially the heart-shaped ones, which I carried so proudly to class parties.

Love . . . such a small word with so much power and so much potential. Like a flame inside a lamp it illuminates our being and radiates outward, melting cold hearts and lifting drooping spirits. Even love that has been cruelly abused by life's tragedies is like a banked fire. Beneath the ashes, white hot coals smoulder, ready to burst into radiance at love's beckoning. What an opportunity we have each day to send valentines to all the children of God throughout the world, in thought, word and deed. Let us not be abusers but users of love for we are the heirs of the *greatest* LOVE: *Herein is love, not that we loved God, but that He loved us.*

L. June Stevenson

Telecare— May We Help You?

by Barbara J. Moffat, Associate Director, Telecare Peterborough

"Hello, this is Telecare. May We Help You?"

Each of the 85,300 calls received in the 23 Canadian Telecare centers in 1979 began with this opening. Then the volunteer phone worker might hear:

"I'm so lonely. Will you talk to me?"

"Hi, this is Joe. I talked to you last week and. . ."

"I don't know. I don't think so . . . I don't think anybody can help me. . ."

"What would you do with a 14 year old girl who arrives home at 4:00 a.m. on a school night?"

"Maybe . . . I'm really feeling down, so depressed and tired."

"I'm so upset. My husband (wife) just walked out the door and. . ."

How can a non-professional respond to such different needs? Is there an opportunity here for Christians to put their beliefs into action? Indeed there is. Last year in Canada there were more than 12,000 trained, commissioned and active volunteers in the 23 Telecare centers who provided over 10,000 hours of confidential listening, befriending and caring. Each of these volunteers has been specially trained in a 50 hour program of learning, sharing and growing.

For I have given you an example, that you should do as I have done to you. John 13:15

The Canadian Telecare centers are part of Lifeline International, a network of more than 180 Christian-based telephone crisis services in 10 countries around the world. The first Lifeline center was opened in Sydney, Australia in 1963 by Rev. Dr. Alan Walker, a Methodist Minister. Confronted with the loneliness and despair of those who were calling in to his open-line radio show, Dr. Walker recruited through the churches and then trained Lifeline's first group of lay volunteers. They were the initial link in an around-the-world ministry of caring Christians whose help was available at the end of the telephone to anyone in need. In North America, the first 24 hour telephone counselling service staffed by trained lay volunteers opened in Sudbury in 1965 under the leadership of Rev. Bruce McDougall.

"—time to listen and time to be a friend."

Why do we need telephone crisis services? And why should we as Christian lay persons become involved?

Approximately one-quarter to one-third of all calls at all the Canadian crisis centers are because of loneliness—no serious problems, no life-threatening concerns. The caller would like someone to talk to for a few minutes. In our contemporary, high-speed society where relationships between people seem to be growing more impersonal and dehumanized, most people do not have the time, the patience or the interest to become involved with another person. And this is what the Telecare volunteers have more than anything else—time to listen and time to be a friend. Each Telecare volunteer is committed to listening, to understanding a caller's feelings and problems, and to helping callers cope with their problems. By listening and caring, the volunteer may enable the callers to discover hope, and to find, often within themselves, the resources necessary to deal with their problems.

Besides being lonely, callers may be anxious or depressed, having marital or family disputes, experiencing alcohol or drug problems or involved with financial or employment difficulties. Their needs are complex and varied. Some of the very serious calls involve suicidal thoughts, threats or actions. In 1978, 3,475 deaths were recorded as suicide in Canada. And there were many times more attempted suicides. Suicide is the *second* cause of death for persons under 35 years of age (second only to traffic accidents). The telephone crisis service volunteer is often the first person to hear the suicidal person's anguished despair and to respond to their search for alternatives in life. Telecare volunteers are specially trained in this area. In 1979, 206 persons were stopped in their attempt to kill themselves through the Telecare centers. 456 persons were "talked down" from acting out their suicidal intentions.

". . . 206 persons were stopped in their attempt to kill themselves . . ."

Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Matthew 25:40.

Volunteers and callers remain anonymous. No caller is asked for such personal information as name and address. Sometimes very personal feelings and experiences are shared between a caller and a volunteer and the mutual anonymity is helpful. Every volunteer is pledged to keep in confidence all Telecare information and this includes everything shared with them on the phone.

"Volunteers and callers remain anonymous."

Telecare centers are not limited to their own calling area. In 1980 nine centers served an additional 42 communities by Zenith lines (operator placed long-distance calls charged to the Telecare centers). In addition, many centers provide Reassurance services—daily calls out—to elderly and shut-in persons. In smaller communities, the Telecare center may be the only 24 hour service available and these centers often provide an answering service for a variety of groups and agencies.

Telecare is not only a means of joining troubled callers with trained phone workers but it also joins the volunteers closely to each other. Together, with God's guidance, the volunteers can respond to the needs of their callers.

What are the benefits for a Telecare volunteer?:

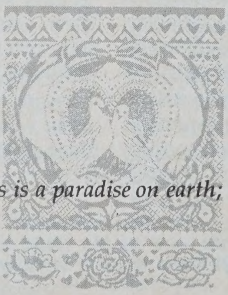
1. Fulfillment of God's will in our lives
2. Satisfaction and joy from helping others in need
3. Personal growth in spiritual and emotional areas
4. Sharing in the tremendous feeling of family among Telecare and Lifeline workers
5. Acceptance, support and love from others in Telecare.

If you want to be a Telecare volunteer and there is a center in your community, call and ask for the date of their next annual training program.

If you as an individual or as a member of a group would like to learn more about Telecare (speakers and film available), contribute financially, or start a Telecare center in your area, contact:

Rev. William Lamb,
National Director,
Telecare Teleministries of Canada, Inc.,
Box No. 1, Weston, Ontario
M9N 3M6 1-416-231-3152

Suggested scripture readings: Matthew 25:31-40 John 13:4-17 ■



The heart of him who truly loves is a paradise on earth; he has God in himself, for God is love.—Lamennais.

> **Thus, after a 350-year history of Christianity in Taiwan, the Churches today face a theological dilemma. Should they be faithfully obedient to the government, no matter what kind of regime it represents, in exchange for the freedom to evangelize within the political structure of the state so that more people might become Christians, and obtain salvation in the next life? Or, should they play the servant role of positive participation in God's continuous creation and redemption, and bring His justice and salvation to every corner of human society for the realization of His will on earth as well as in Heaven?**
>
> **Christianity in Taiwan**
> **John Jyigiokk Tin**

TAIWAN

A Church with the People

Reprinted from Asian Issues, Sept. 1980.

What makes a church strong? Is it institutional organisation or property? Is it growth or expansion?

A church need not be subject to persecution or martyrdom all the time in order to be strong. But to be faithful, it should neither fear nor avoid persecution. In the act of overcoming fear and the threat of death a church becomes free and, at the same time, obedient. Obedient to the calling of our Lord, not obedient to the orders of temporal lords. A church which is a closed community living for itself will avoid conflict with temporal powers, seeking its own safety. A church which is truly obedient in seeking the transformation of present structural injustices (and not merely adjustments of the status quo for its own institutional purposes) will inevitably face threats to its existence.

The Rev. Kao Chun-ming, General Secretary of the Taiwan Presbyterian Church, and nine others were put on trial in a military court in May this year. He is now serving a seven year prison sentence. The others were given lesser terms. The Government-controlled media made the case into a scandal with such headlines as "Has the Shepherd Gone Astray?". While other Christian leaders were claiming that there is religious freedom in the island state, these Presbyterian leaders were put on trial for what they asserted to be their loyalty to their faith.

The Presbyterian Church in particular has seen its ministry in historical context as it confesses Christ amongst its own people. For more than a hundred years the church has served the people, shared their joy and sorrow, and been a voice for their silenced souls. For members of the church, it has become impossible to confess Christ apart from the life and destiny of their own people.

It is this history that we highlight: a church, possessing a deep historical bond with its people, determined to stand steadfast. This constant upholding of its historical role is, however, not without costs. Church services are routinely monitored, preachers are frequently harassed because of their statements from the pulpit, and church papers are confiscated at the whim of the authorities. Many church people have been given prison terms and their names and positions made into a public mockery. But how can a church so rooted in the life of its people remain silent when other prophetic voices have been systematically suppressed?

The church's small prophetic voice has been heard consistently in recent years, muffled as it has been by the crashing noise of "development" and "national security". Taiwan's economic growth has been said to be one of the success stories of the seventies along with Hongkong, Singapore and South Korea. But it remains an open question just how far slogans of economic growth can divert people's attention from their more fundamental concerns of human dignity, national identity and destiny. It has yet to be seen how far the regime can suppress the aspirations of a people who cry out "We are not pawns, we are people, made in the image of God, striving to become what God wants us to be."

The imprisonment of the Rev. Kao Chun-ming and others is neither an accident nor an isolated occurrence. It has been expected for a long time. In such ways has the very will of the people been constantly placed on trial. These events are a message through which we are being encouraged, our weak souls strengthened and our fellowship in Christ with the Taiwan people consolidated.

ASIAN ISSUES gives a number of perspectives on what the future holds for Taiwan. We are drawing excerpts from a lecture given by General Secretary Kao at a consultation on December 5, 1978, entitled "The Mission of the Church in Taiwan". For reasons of brevity we are omitting most of the Biblical exegesis on the assumption that most readers will be familiar with the text and the drift of the paper. The text chosen is Acts chapters 26-28 which tell of Paul appearing before Agrippa. "He did not plead with Agrippa to pardon him," said Dr. Kao, "nor did he ask for any other kind of favour. He single-mindedly bore witness to Agrippa that Jesus is Lord."

He then traces Paul's journey to Rome under guard of a centurion and his soldiers to be tried there by Caesar. But Dr. Kao does not take the narrative as far as Rome but looks carefully at the shipwreck after Paul's warning to the captain not to set sail and their wintering over on Malta. He begins:

MY HEART TODAY is filled with a thankfulness too great for adequate expression. I am thankful to God that he created me Taiwanese. I am thankful to God that he caused me to be born in Taiwan, to grow up in Taiwan and to be alive at this particularly difficult time . . . In this spirit of thankfulness, let us think together about the Mission of the Church in Taiwan . . . *(His exposition of the Biblical material follows.)* . . .

In considering this passage of scripture I want us to study five things:

I *Witness that Jesus is Lord*

(a) Jesus is Lord of every individual . . .

(b) Jesus is Lord of all nations . . .

(c) The Presbyterian Church has made three declarations. In each case the central theme was "Jesus is Lord" and that human rights were bestowed by this person on every person and every race. We oppose any country which disregards the human rights of the 17 million people in Taiwan. We also oppose any government's selling Taiwan out to the Chinese communists. We firmly believe that only the 17 million people in Taiwan (regardless of their place of origin or the language they speak) have the right together to decide what the future of Taiwan shall be.

II *Speak the Truth in Love*

(a) When Paul could see the coming onset of the storm he stood up and spoke the truth in love. He told them all not to set out . . .

(b) From 1971 to 1977, every time the Presbyterian Church has seen a crisis for our nation and people coming we have spoken the truth in love. Each time, what we said was disregarded. Some people say "The spring breeze is blowing. Springtime is coming. Everything is going to be all right." Well, the efforts of our 17 million people have indeed brought some good results. The Ten Major Construction Projects are going ahead, the N-S Superhighway is completed, compulsory education has been extended from 6 to 9 years. However, a crisis is indeed pressing in on our nation.

(c) In the past, 68 countries had diplomatic relations with our country, but in the last few years these have been reduced to 20 or so. The most powerful among them, the USA, is in the process of "normalising" relations with communist China. What will the international position of our country be after the USA and communist China have established diplomatic relations? Does our Government have concrete and positive plans to overcome all difficulties and guarantee the security, freedom and human rights of our 17 million people?

(d) The Government says that continuous economic development has enabled Taiwan to grow unceasingly more and more self-reliant and strong. It is true that in the past 15 years the annual per capita income has gone up from US$110 to US$1,000.

BUT, IN FACT, MORE THAN 90% OF THE POPULATION STILL HAS AN AVERAGE OF US$690 TO LIVE ON AND ONLY A SMALL MINORITY OF PRIVILEGED PEOPLE CAN ENJOY A VERY LUXURIOUS STYLE OF LIFE.

This kind of drastic difference between the rich and the poor is a most undesirable phenomenon which greatly damages society. The church needs to wake everyone up so we can change this situation and build a society in which we can all live and grow together and all share together in its benefits.

III *Insist Upon a Democratic Position*

(a) The first time Paul spoke, his words were disregarded . . . (During the storm) they lost all hope of being saved. Then Paul stood up and spoke again . . .

(b) Paul's attitude was a truly democratic one . . .

(c) . . . Our Constitution has this to say "The Nation itself belongs to all the citizens and not to part of the citizens nor to any individuals." WE NEED TO ABANDON THE COLONIAL MENTALITY OF BEING RULED BY OTHERS AND BOLDLY TAKE UP THE RESPONSIBILITY OF BEING IN CHARGE OF OUR NATION.

IV *Seek for the Salvation of All People*

(a) In the midst of trouble, what Paul strove for was that all 276 should be saved (from drowning). This included Jews, Romans, foreigners, criminals, soldiers, officers, the ship's captain . . .

(b) A relationship of mutual trust and reliance should be established between the government and the people . . .

(c) . . . TODAY WE SUGGEST THAT THE GOVERNMENT SHOULD USE AN EFFECTIVE METHOD TO STOP ITS OFFICIALS FROM FOLLOWING THE UNDESIRABLE FASHION OF ARRANGING SECURE WAYS TO HAVE THEIR PROPERTY AND FAMILY MEMBERS OVERSEAS, TO HOLD FOREIGN PASSPORTS AND NOT TO CARE ABOUT THE LIFE AND DEATH OF THEIR FELLOW CITIZENS IN TAIWAN. We also appeal . . . to all Christians fearlessly to put down roots in this land . . .

V *Establish a world Full of Light*

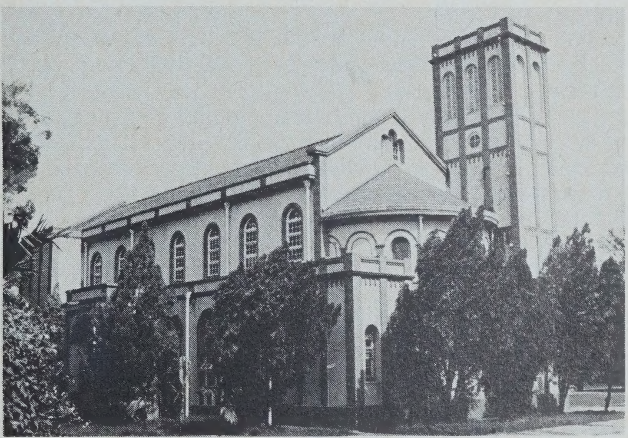
(Here Dr. Kao talks about building contacts between people and churches, belonging to world-wide associations, and giving for social service projects at home and overseas.)

We need to preserve this unity with churches everywhere, to witness that "Jesus is the Saviour of All Mankind"

. . . To sum up, the mission of the church in Taiwan is, by means of evangelism and social concern, to make Taiwan and the whole world become places filled with light where faith, love, justice, peace and freedom flourish and God's name is glorified. ■

The President's Letter

TAIWAN THEOLOGICAL COLLEGE



The Chapel, Taiwan Theological College

Greetings in the Name of the Lord.

We are very happy to make this new attempt to send out a Newsletter to our many friends overseas.

I know that many are already well-informed about the school, but I will give a brief account of our history. The school had its origins in the earliest days of the Christian mission to the Northern part of Taiwan 107 years ago when Dr. George L. MacKay from the Presbyterian Church in Canada arrived in Tam Sui near Taipei.

He immediately began to collect students around him and ten years later, 1882, through a gift of money from Christians in Oxford County, Ontario, Canada, the first college building was erected in Tam Sui. It still remains on the campus of Oxford College, a college for the training of students in Business Administration and related subjects, still under the Presbyterian Church.

Later the Theological College was relocated to Taipei city where it remained until 1956, when the campus was again moved to its present location, a hill overlooking Taipei city.

This institution has served the church in Taiwan well, producing many outstanding leaders and providing leadership to the church and in many areas of society.

At present there are about 250 students in different programs, including 96 in Theology and Ministry and 34 in Christian Education, with 48 in Church Music and over 40 in the extension program in Bible and Theology, with about 30 in other categories.

We have 20 fulltime faculty and 47 part-time faculty members. The fact that we are able to secure part-time faculty members is a special blessing to us. Their participation provides rich and exciting instruction and learning experiences.

We are grateful to the pastors who dedicate part of their time and talents, and also to the many friends of the college who continue to support our school in so many ways.

The college has an annual budget of $300,000 (US) at present and this regular budget does not include the special cost of $150,000 (US) for the special projects to be completed this year. These are:

—addition of a kitchen and renovation of the students' dining hall to accommodate 250 instead of the present facilities which can only seat 70. $30,000 (US)

—completion of the planned second storey of the girl students' dormitory in order to relieve the present very cramped conditions. $100,000 (US)

—final stage of the College water supply system. $150,000 (US)

This school has a strong tradition of understanding its raison d'etre to be that of serving the church unreservedly. When the church of our Lord is seeking to have a firm rooting in this society and culture, especially at this crucial juncture of the history of the nation, we pray that the Lord will strengthen us so that we will be able to provide the most appropriate training for the formation of the future ministers, that they may grow in all three areas of faith, knowledge, and personal integrity. We invite you to have a share in our venture as you continue to pray for us and support us in whatever way you can.

We hope that this letter will provide you with more specific information on our school in its different aspects.

If you would like to know more we would welcome your writing to us.

Ingram S. Seah.
Taiwan Theological College
20, Lane 2, Sec. 2,
Yang Heh Highway,
Shihlin, Taipei, Taiwan,
Rep. of China.

Students' Residence,
Taiwan Theological College

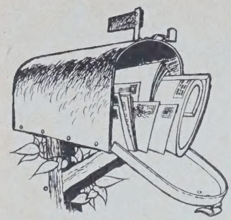
A PRAYER FOR TAIWAN

Our gracious God, whose compassions never fail and whose loving-kindness reaches unto the ends of the earth, we are thankful for the gospel of love revealed in Jesus Christ our Lord and for lives changed and inspired by the glad tidings of His coming and continued presence. We are thankful for all your servants who have taken the love of Christ to distant peoples, setting hearts on fire and extending your kingdom through preaching and teaching, healing, good leadership and kindly care. Especially, our Father, we pray for the Church in Taiwan: for Dr. Kao in prison, for the officers of the General Assembly and the presbyteries, the pastors in cities and mountains and for all who are in special ministries. Bless and sustain all who labour in hospital clinics and dispensaries, those who teach and train the young in all levels of education, and those whose service is that of music and praise.

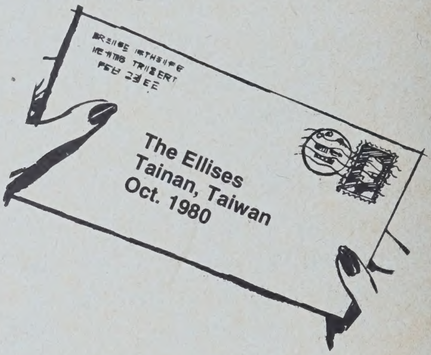
Receive our thanks, O God, for the witness and example of the Church in Taiwan, as it moves forward in the Church Growth movement, for its discipleship and lay training programs, for the work of women's groups and the overarching concern to help people to know Jesus. We are grateful for the Christian courage which marks the lives of our brothers and sisters in Taiwan. Hear their prayers and ours for Divine guidance to the end that justice and freedom and equality may prevail in that beautiful land. May all Christians everywhere truly learn the depths of the meaning of sharing and suffering and praying.

In Jesus' Name and for His sake. Amen.

Donald V. Wade



Dear friends,



Just the other day I received the good news that a Hakka Evangelism Centre is to be opened on October 31 in Miaoli. This is good news because the Hakka people have been the most neglected people in Taiwan as far as evangelism is concerned in spite of there being about 2.3 million of them, almost 14% of the population. They have a Chinese language very different from either Taiwanese or Mandarin and a distinct culture. Their social structures and customs have been rather conservative and they have always valued their traditions. Until recently family members lived in houses grouped together often around a family temple. This has proved to be an obstacle to their conversion to Christ. Also there is no Hakka Bible and there have been no Protestant church schools or service organizations apart from the Christian Children's Fund. The result of this neglect plus the Hakka's own resistance to the Gospel is that not more than about three of them in a thousand are Christians and many of these have felt that they had to leave their own culture behind. Perhaps 5% of the Presbyterian ministers are Hakka but almost all of them serve Taiwanese congregations.

The new Centre will gather teaching and evangelism materials, train workers and work to build up existing weak congregations. It will also concentrate efforts in areas where there is a good possibility of establishing chapels. Five such areas have already been designated. Two-thirds of the financial support is to come from overseas to begin with, gradually diminishing to zero after nine years. A special feature of the program is scholarship aid to Hakka young people who will train for the ministry. The scholarships are tied to a promise to serve in Hakka work for a minimum of five years after graduation.

Here in the college we are off to a good start with an incoming class of over 40. We also have started a program of theological education for the laity at the same academic level as the other courses, but taught in the evening. This leads to a B.Th. degree and the credits are transferable to the M.Div. program which leads to the pastoral ministry. We accepted 20 of the 30 who applied. I am enjoying being class advisor to the nine high school graduates who have begun the six year theology course. All but two have been out of school several years so bring a welcome degree of maturity with them.

As a family we had one of the best Summer holidays ever, staying in the home of friends who were away. There were swimming pools nearby and new foriegn (Western) friends for Robert and Stephanie. Marilyn and I did more reading than we've been able to do for a long time.

Robert is doing well in grade two and is already getting quite expert at finding his way around in a Chinese dictionary. Stephanie is in the intermediate class in kindergarten. Both are enjoying their music classes and both of them have started Sunday School. We really had to wait until they wanted to go and that was dependent on them both having enough language and friends to make them feel comfortable. They are going to East Gate Church near us and it has turned out that two good friends of ours are their teachers.

One afternoon a week I lead an English Bible Class, mostly for teachers, at the Middle School. The school has grown tremendously since Marilyn and I lived there and now has 3,200 day students and 2,200 in the night school high school diploma section. Pastor Su came on staff while we were there. He is a man of integrity and is giving very strong, able leadership as Chaplain. He returned last year with a wider vision and creative ideas for his work after two years in Birmingham, England, on a scholarship from the Presbyterian Church in Canada.

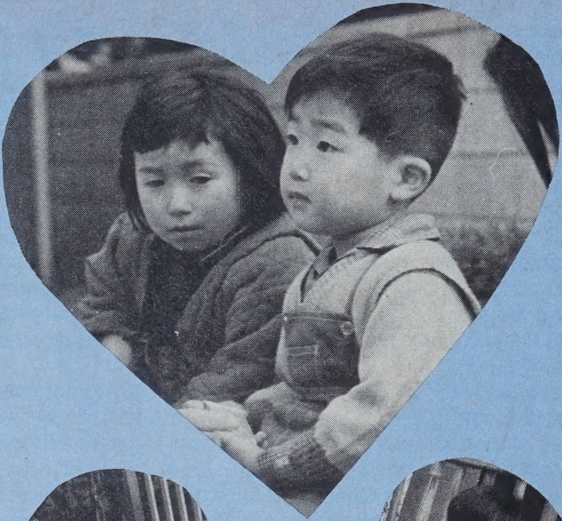
Please pray:

1. Giving thanks for the new Hakka Evangelism Centre and its director, Pastor Khu, and staff.
2. Please pray that God will guide us as we begin to make plans for our year long furlough beginning next July. I will almost certainly be working on an M.Th. degree in New Testament studies.
3. Please pray that the first year students in College will grow steadily in both a love of Jesus Christ and of learning.

Joy and Peace,
Ted & Marilyn

A Note from Mission Capsules

The Rev. and Mrs. Bernard Embree, who have been appointed as consultants to the South-East Asia Theological Association, are beginning this new phase of leadership in theological colleges after spending several terms of service teaching theology in the Taiwan Theological College. As this new endeavour begins, please pray for blessing upon the professors and students in South East Asia. Support for the Embrees comes from the General Assembly Budget. ■



Valentines to all the children of God . . .

. . . faces of children
from Japan and Taiwan.

"I am going to kill myself since my friends in school tease me . . ."

The Korean minority in Japan

In the November 1980 Glad Tidings an article by Robert K. Anderson highlighted 'the special needs' of Koreans in Japan. The following excerpt from Christian Conference of Asia News is a sad comment on that situation.

Anniversary of a Suicide

The latest issue of *Migration Today*, a WCC publication, reports:

> There are about 660,000 Koreans living in Japan and they compose about 90 per cent of all foreigners living in Japan. Among the Koreans in Japan, about 80 per cent are the second or third generation and some even the fourth generation. When we examine the history of Korean emigration, there are individual exceptions, but most Koreans were brought to Japan against their will.
>
> Their descendants have since then become rooted in Japan and they pay their taxes to the central and local governments. According to the statistics, Koreans in Japan are paying taxes of 15 billion Yen and while the average Japanese is paying taxes of about 20% of his income, the average Korean in Japan is paying taxes of about 28% of his income, which shows the heavier burden of Koreans in Japan. In spite of this, they are excluded from the benefit of social welfare programs.

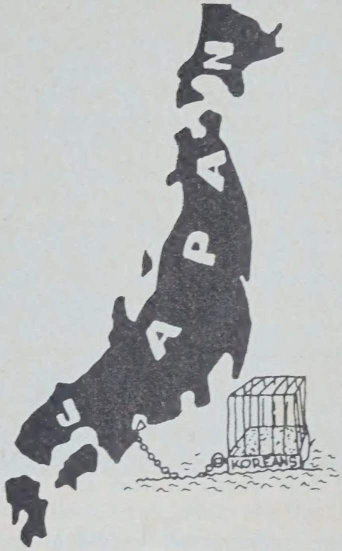
Against that background, read the following story, which appears in the September issue of *Japan Christian Activity News* under the title "An Incident under the September Sky".

At seven a.m. on September 9, 1979, Im Hyon Il, a 13-year old boy, jumped from the 10th floor of an apartment building in Kami Fukuoka city, Saitama prefecture.

Since Hyon Il's father was a Korean resident in Japan, he was also of that nationality by law. This meant that Im Hyon Il was under the pressure of discrimination and a target of violence from his friends in school.

Hyon Il entered the Junior High school in March 1979. On June 18 he left a note, saying, "I am going to kill myself, since my friends in school tease me and I don't want to go to school. Good-bye." And he went up to the 10th floor. When he looked down he became afraid and went home to tell his mother about it. His mother went to the school and requested the teacher to tell the other children not to use violence on Hyon Il. But his friends did not stop, and teased him for not having the courage to kill himself. On September 8 he left the house but soon returned. The next day at seven a.m. he jumped from the ten-storey building and killed himself. The school authorities cautioned the students, that they should have more thought for the importance of life, but did not touch upon the issue of prejudice.

A year later, on September 21, 1980 at 11 o'clock, seven citizens of the Kami Fukuoka city initiated a movement to have a memorial service for Hyon Il, attempting to build understanding among the people in the community.



From Japan Christian Activity News a mother expresses her feelings on the same theme.

"I AM A KOREAN IN JAPAN"

by Song Boo Jea

The following is a testimony given by Song Boo Jea in one of the sessions of the Consultation on Race and Minority Issues.

I am a second generation Korean in Japan. I did not know how to read my real Korean name until I was 30 years old. I felt good when others said to me that I looked like a Japanese since I wanted to become a Japanese.

Nine years ago my eldest son went to Dr. Lee In Ha's kindergarten in the Korean Kawasaki Church. In a parents' meeting Dr. Lee said that the use of our real Korean

. . . children cry out, "Why did we have to be born Koreans in Japan?"

names represented individual personhood. Everything I heard that night was new, and it was a shocking experience for me. From that time on I became interested in the church and later I was baptized.

I realized the importance of making an effort to learn more about my heritage rather than feeling shame at my ignorance. I felt a sense of freedom within me. Although my husband objected, three of the children and I decided to use our Korean names instead of reading the names in Japanese. It was not easy to change our names in everyday life.

We live in the most polluted part of the Kawasaki industrial area. I have been a member of the mothers' group of the nursery-kindergarten of the Kawasaki church for the past six years. This group is for the mothers of Korean residents in Japan. Its purpose is to discuss ways of encouraging Korean children living among the Japanese. Statistically, the population of Koreans in Japan is 670,000, although it is said that the total number is one million, including Koreans who are naturalized Japanese citizens and illegal entrants into Japan. 100,000 children of some 130,000 are studying in Japanese schools. There are Korean schools but they are not recognized by the Ministry of Education. Jobs which the Koreans can find working as junk collectors, dump truck drivers, physical laborers, game center attendants and restaurant workers are those jobs which the Japanese do not want.

Koreans in Japan are required to pay the same taxes as the Japanese. While the Japanese can receive about 200 kinds of social security and social welfare benefits, the Koreans in Japan only qualify for the livelihood protection laws (there is much red tape involved), health insurance and public housing. It is very difficult for the Koreans in Japan to live as self-determining individuals. Mothers' hearts are filled with complex emotions when they see their four and five year-old children cry out, "Why did we have to be born as Koreans in Japan?"

A four-year-old child who learned the Korean language went out and used some Korean words. He was teased by the other children, and he never again would use Korean. When a six-year-old child of Korean background enters the first grade using a Japanese name and sits side by side with Japanese children, the personhood of this child is completely negated. There should be only one name for a child, since the name indicates the totality of the person. Children who use their Korean names in Japan are sometimes mercilessly teased and they often change to the Japanese reading. In 1979 a 12-year-old boy jumped from the tenth floor of an apartment building because he was abused by other children in school. When the teacher told about his death in the classroom some shouted out, "Banzai," holding both arms up high. Many Korean children are killed by words which wound like a sharp knife when used by other children.

“. . . many Korean children are killed by words which wound like a sharp knife.”

Many Korean children are forced to change schools because of violence against them. Many children become delinquent without hope for the future. The Japanese teachers pretend not to know the difficulties which the Korean children are facing. The same attitude can be seen among the Christians in Japan. I believe that those who are not concerned with Korean problems are the people who are helping to discriminate against the Koreans.

The mothers' group in the Kawasaki Church is small. But they are studying many social issues for training in sensitivity toward many other kinds of discrimination in society. As a group project we confronted a large credit union which discriminated against people who used Korean names. We requested them to eliminate the nationality regulation from their company rules, so that all nationalities could apply for membership in the credit union. From this struggle we learned that discrimination exists systematically in society in many forms.

Our theme is to encourage children to grow strong, undefeated by discrimination and not practicing discrimination against others. I was born in Japan and have grown up here. I love Japan and the Japanese, so I feel I have a task to inform friends as to the dangerous direction this society is moving in. Even in the world of children, war is idealized and movies and comic books are filled with violence and war. I pray for God's guidance in building peace and bringing justice to the world. This task is the responsibility of parents and of individuals whatever their national origin. ■

Children playing near Korean Christian Church, Kawasaki.
Photo Credit: Berkeley Studio, United Church of Canada.

News from Council Executive:

CHRISTIAN LITERATURE GRANTS

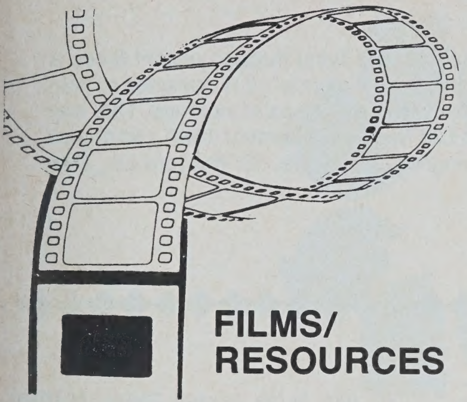
At the last meeting of Council Executive in October 1980, Mrs. Jessie Rayner read excerpts of replies from two of the recipients of Christian Literature grants:

Overseas—Taiwan

From Yu-Shan Theological Institute Vice-Principal Wm. Estell writes:—"On behalf of the nine graduating students who are recipients of your annual good gift of money towards purchase of books, our sincere thanks. Four of the graduates received the B.Th. degree one of whom is a girl. The five major tribes were each represented among the graduates this year and were all assigned to work by their respective presbyteries. The General Assembly Finance Committee decided that the remainder of the money should be used to buy books for the library at the military prison in Hsin Tian where our General Secretary, Mr. C. M. Kao, and some of our other people are at present confined. The library contains only seven religious books and we feel that the availability of a wider selection would be helpful in complementing the ministry of our members who are in prison there. Prisoners are allowed to borrow one book a week. Many of them have had no previous contact with Christians or with the gospel".

Canada—Ukranian Work

Rev. M. Fesenko reports "articles printed in "Evangelical Truth" are often reprinted in other Ukranian Christian Journals. The usefulness of "Evangelical Truth" and of my work is recognized by the Ukranian Community and recently I was asked to accept honorary membership in an Ukranian Scientific Association. Christians in the Ukraine welcome literature and help from abroad". ■



FILMS/ RESOURCES

INDIA-NEPAL A-V RESOURCES

For those wanting to learn more about the Vellore and Ludhiana Christian Medical Centres in India, the following are available from the Vellore/Ludhiana Committee, Room 201, 40 St. Clair Avenue East, Toronto, Ontario M4T 1M9.

THE WIDENING CIRCLE . . . 16 mm colour sound film, 40 minutes emphasizes work, service and personnel at Vellore
VELLORE . . . filmstrip and cassette tape
LUDHIANA . . . set of slides with Script
Service charge on rentals $4.00

FILM—LOTOMANIA

The National Film Board of Canada has recently released an excellent film that groups may want to use for discussion. "Lotomania" peels back the layers of hucksterism, hard-sell and show biz to reveal the true nature of lotteries. What is basically a poor investment for the citizen is being presented as "family" entertainment to attract an audience among people who can least afford to buy tickets.

The Toronto Premiere of Lotomania at the St. Lawrence Centre in October 1980 was sponsored jointly by the National Film Board and the United Church of Canada. Moderator Bruce Rogers (CBC) met with panel D. McCormack Smyth, former dean of Atkinson College, Toronto and Fred Stinson, prominent Toronto lawyer, following the film. Unfortunately for discussion purposes, the panel and the audience appeared to be generally anti-lottery. Though invited, no pro-lottery people showed up to argue their side.

The panel were vehement in their stance against lotteries stressing that lotteries promote gambling, are a socially useless activity and are symptomatic of a deep depression within society, "a disease as deadly to economics as leukaemia is to the blood". They consider lotteries a moral, political and economic issue and unequivocally agree that governments must be persuaded, even pressured to stop this madness.

Do you want to be your brother's taker? Then buy a lottery ticket. Do you believe that the only chance of success you have in this life is in blind luck? Then buy a ticket on a dream. Join the vast majority in Ontario, for example, who spend over 240 million dollars each year on lottery tickets. For every one person who wins a million up to 400,000 people lose.

Where do you stand on this issue? Where does your group and your church stand? Why not find out? Lotomania runs for 26 minutes and may be obtained by calling the National Film Board outlet in your area.

ON THE EVE OF THE REVOLUTION

This discussion-starter play about three Africans living through violent times is attached to a report on "The Church and Social Violence". It is designed to help a group identify criteria for coming to terms with situations of violence. This was sent to churches in the Congregational Life Mailing December 1980 and copies can be obtained from the Board of Congregational Life, 50 Wynford Dr., Don Mills, Ontario M3C 1J7. ■

Centre for Handicapped Children

'Dar-ul-Khushnud' is a small day centre for mentally handicapped children in Karachi. It is located at St. Andrew's House, of the Diocese of Karachi. "Geared towards the total development and needs of children who have been forgotten by our people", the centre is conceived as a pilot project.

The Provincial Secretary for Health and Social Welfare who officially opened the centre on 26 September said that there were about 60,000 mentally retarded and some 93,000 mentally sick persons in Pakistan's Sind Province alone.

"Our aim is to accept these children into our fellowship", said Mrs. K. S. Azariah, Principal of the centre, "and to assist them develop, by living together as part of our family and helping them to help themselves and lead a life of sharing and learning along with their un-handicapped brothers and sisters."

"One of the important aspects of our programme of Dar-ul-Khushnud would be the afternoon meal, which we (staff and children) will all have together. Besides the idea of fellowship, the emphasis here is that this eating period be a learning opportunity for the children to eat their food by themselves."

Mrs. Azariah received her training at Shiyo-Gakuen, the famous school for the handicapped in Japan. She went there on a CCA scholarship. Inspired by the training she received there, she decided to start this venture in Karachi. She is being helped, in the initial stages, by Mr. Tatsuu Fukui and Miss Sumiyo Yamaguchi of Shiyo-Gakuen who were sponsored by CCA's Asian Missionary Support Programme. (CCAN)

Affliction comes to us all not to make us sad, but sober, not to make us sorry, but wise; not to make us despondent, but by its darkness to refresh us, as the night refreshes the day; not to impoverish, but to enrich us, as the plough enriches the field; to multiply our joy, as the seed, by planting, is multiplied a thousand-fold.—H. W. Beecher.

A CANADIAN CONFERENCE ON RELIGION AND WORLD PEACE

There were fifteen Presbyterians among the official delegates to the Canadian Conference on Religion and World Peace, held at The Ontario Institute for Studies in Education, November 9-11. Representatives of many religious communities—Christianity, Islam, Buddhism, Zoarastrianism, Hinduism, Sikhism, Sufi, Judaism—participated in the opening multi-religious service at Bloor Street United Church on the Sunday evening and continued in work sessions through the Monday and Tuesday.

Dr. William Sloane Coffin of Riverside Church, New York, and Sidney Lens, graphically illustrated the futility and the danger of continuing the arms race. The senselessness of producing and stockpiling products we dare not use is compounded by the escalating risk of their being used in error. Sidney Lens, well known writer on labour and peace issues, has called all concerned people to ". . . become the first aggressors for peace".

Father Gregory Baum called for a redefinition of peace, seeing it in relation to the structures and institutions of society.

Rabbi Dr. Allan Langner called religious groups to re-examine what has led to war in the past and to replace the concept, "holy war" with "holy peace". Professor Mahmoud Ayoub described the greatest form of Muslim Shehed (holy struggle) as the struggle against one's own person.

Douglas Roche, Member of Parliament of Edmonton South and Vice-chairman of the Parliamentary Task Force on North/South Relations, named "three pillars of peace",—human rights, development, disarmament. "We are entering a totally new period in the human journey", he said. "The goal is now to bring life to all the world but we go on seeking self-interest oblivious to the depths of the danger and to the glory of the possibilities. "The people of religion," Roche says, "can be the yeast in society, leading us to adopt a public philosophy for a global community."

The Reverends Pierre Goldberger and Adolphe Proulx said that Canada must look to its own house; build up its capacity to be a bridge into new relationships; and correct injustices hitherto condoned, both inside and outside our borders.

The conference committed itself to actions ranging from promotion of peace, justice and intercultural bonding in local communities, to making public representations to Canadian, U.S. and U.S.S.R. governments.

In summing up the conference, Dr. Lois Wilson, Moderator of the United Church of Canada, challenged religious communities to become models of trust and healthy, life-giving relationships, making peace visible on the streets.

Through the permission of the world Conference on Religion and Peace (Canada) the Rev. Ronald D. Johnstone, Garden City United Church, Victoria, B.C., has written delegates, inviting them to share with their churches the "Global Prayers for Peace and Understanding" program begun in 1978 in Victoria. Mr. Johnstone asked that individuals and congregations become involved in "Prayers for Peace and Understanding" on the third weekend of every month from now until the next conference. Those who become involved could reach out to involve others in their communities from different faiths and nationalities. ■

NEWS

YES TO WOMEN'S ORDINATION (CCAN)

The Fourth Synod of the Church of North India has given final approval for the ordination of women. The Synod met in October. On the question of women's ordination, which had received considerable support at the second and third synods, it resolved

a) *The Church of North India admit women into the ordained ministry.*

b) *If in any diocese of the CNI the need arises for a woman to be ordained into the Ministry of the Word and Sacraments the bishop concerned may do so with the approval of the Diocesan Council.*

About the same time the CNI was giving its approval to the ordination of women, the Perth Synod of the Anglican Church in Australia voted, about three to one, in favour of the motion—

That this Synod endorses the conclusion of General Synod and its commission on doctrine that the theological objections to the ordination of women that have been raised do not constitute a barrier to the ordination of women to the priesthood in this Church.

There was dissent, but the vote was encouraging, and the debate that preceeded it did justice to the issues involved and formed the highlight of the synod.

UMN'S ASIANISATION POLICY (CCAN)

The United Mission to Nepal would like to have more Asian missionaries among its mission personnel. At present there are only 35 missionaries from Asia among the 276 UMN missionaries. Among them are missionaries from Japan, Philippines, Hong Kong, Thailand, Singapore and India.

The Rev. Carl Johannson, UMN executive director, visited the CCA office recently, and discussed with the staff the need to 'Asianise' the work of the mission.

According to an unofficial estimate there are some 10,000 Christians in Nepal today, and they worship, for the most part, in house churches.

METHODIST LEADER NOTES NO CHANGE IN SOUTH AFRICA

Cape Town (EPS)—"On returning to South Africa after 17 years I am shocked to find how little is changed in the country's racial policies", said Dr. Alan Walker in Cape Town, at the start of a month-long evangelistic campaign. "Apartheid obviously continues to hold South Africa in its vice-like grip, denying justice to millions of its people", he continued.

Dr. Walker, director of evangelism for the World Methodist Council is holding a month-long Mission to the 80's series of meetings which will be taking him to most of the major cities of South Africa, including a city-wide mission to Johannesburg.

"The cornerstones of apartheid remain. It is appalling that the group areas act, the pass laws, the migratory labour system and detentions without trial remain. Shameful inequalities persist in education. Until legalised racism is repealed and uniform education is achieved peace cannot come to South Africa."

PREFERENCE FOR THE POOR —DIRECTION FOR MISSION IN 80's

Geneva (EPS)—The proclamation of the Gospel and missionary activities have no real credibility unless the churches identify themselves with and participate in the struggles of the poor. This conviction was expressed by the World Council of Churches' (WCC) Commission on World Mission and Evangelism (CWME) Executive Committee during a meeting, 3-6 November in Geneva, where guidelines for the 80's were mapped out.

In addition to studying the conclusions from last May's mission and evangelism conference in Melbourne the CWME Executive Committee looked at the various reactions made by WCC member churches and missionary organizations as well as the WCC Central Committee recommendations from August, before making specific programme proposals for the future.

Priority, they indicated, will be given to the proclamation of the Gospel of the kingdom to the poor. This preference for poor, marginalized and powerless people had been clearly stated by the Melbourne Conference.

The CWME will now have to tackle four main issues in its work with the churches and missionary organizations. Firstly, how can the evangelistic proclamation of Jesus Christ incorporate a dimension of Christian witness and the promises and demands of the justice of the kingdom? Then, how do the "churches of the poor" fulfill their vocation? How does our Christian life-style add, or subtract, credibility to the proclamation of the Gospel in the world?

During the meeting the CWME Executive said it was quite obvious that every national Church, parish, and missionary organization must be invited to consider their lives and their priorities in ways which express solidarity with the poor and at the same time gives credibility to the Gospel that proclaims God as the defender of the widows, the orphans, and the marginalized.

WORLD-WIDE REACTIONS TO KIM DEATH SENTENCE (RPS)

Seoul—Former presidential candidate Kim Dae-Jung has made a second, and final, appeal for the reversal of his death sentence pronounced September 17th by the Military Court of the Republic of South Korea. The Supreme Court may take some time, perhaps months, to come to a decision. Reactions from all over the world were intensified when the first appeal was rejected by the military court on October 30th.

On October 23rd, the General Secretary of the World Alliance of Reformed Churches, Dr. Edmond Perret, sent a telegram on Mr. Kim's behalf to South Korean president Chun Doo-Hwan. In Japan, Kyodan Moderator, Toshio Ushiroku sent strong messages to his own and the Korean governments, while the Japan Emergency Christian Conference on Korean Problems collected protest signatures and held a twelve-hour prayer vigil. Meanwhile an intense anti-Kim campaign continues in Korean media.

Christian leaders on all continents affirm Mr. Kim, who was convicted of plotting against the state, as a Christian of exemplary character. As opposition candidate to Mr. Park Chung-Heen in 1971, Mr. Kim had lost the elections by a slim margin. The authorities of South Korea continue to reiterate that the various trials such as that of Mr. Kim are public and open to foreign observers. The next national elections will be held in June 1981.

LUDHIANA CENTENNIAL

In 1881 British Missionaries opened a dispensary in Ludhiana. From this humble beginning has grown the present medical college and hospital known as the Ludhiana Medical Centre. To commemorate 1981 a number of projects are being planned. The Vellore/Ludhiana Committee of the Canadian Council of Churches proposes to raise $25,000 to help provide a Cobalt therapy unit. One of the first such units in India went to Ludhiana as a gift from Canada.

LOIS WILSON'S BENEDICTION (CCP)

When the new Moderator of The United Church of Canada, the Rev. Lois Wilson, was installed at the General Council meeting in Halifax, N.S., this was the form of her benediction: "The blessing of the God of Sarah as of Abraham, the blessing of the son, born of the woman Mary, the blessing of the Holy Spirit who broods over us as a mother with her children, be with you all. Amen."

wms highlights

New St. James, London Fall Thankoffering

The Goforth WMS of New St. James Church, London held their fall Thankoffering, issuing an invitation to members of all WMS Groups in the city and district. One hundred women gathered in St. James Hall to hear Dr. Margaret Kennedy speak of her 38 years in the Bhil field in India. Her theme 'One World, One Message' was illustrated by a number of slides.

At the close of her address she introduced Miss Doreen Morrison, also of the Bhil field, who is presently studying at the University of Western Ontario.

A social hour and lunch was enjoyed.

St. Andrews, Shakespeare 90th Anniversary

St. Andrews WMS, Shakespeare, celebrated its 90th anniversary in November 1980. President Jeanette Laing of New Hamburg welcomed guests and members of the Shakespeare and Knox North Easthope societies.

Mrs. Perrie led in a responsive reading of Psalm 103 and gave thoughts on the phrase "Forget not all His benefits". A piano solo 'In a Monastery Garden' was played by Florence Riddell.

An interesting history of the WMS was presented by Mrs. Doris Hyde. Mrs. Margaret McGillawer of New Hamburg was guest speaker. She closed her inspiring address with the thought—'strive daily to carry out God's purpose for yourself in your church and home'. She was thanked by Mrs. Grace Campbell and presented with a corsage by Miss Laing.

The oldest living member of St. Andrews WMS, Mrs. David Kelly of Shakespeare was presented with a corsage by her daughter, Mrs. Preston Holmes. Mrs. Kelly cut the birthday cake decorated for the occasion. A social hour concluded the meeting.

Special "Home Missions" Emphasis at Calgary Meeting

The Isabel Taylor Evening WMS Group of Chalmers Presbyterian Church, Calgary regular meeting in November had a special "Home Missions" emphasis to which all members of the congregation were invited. The point of emphasis was the Alberta Synod Camp, Camp Kannawin, at Sylvan Lake, where a very much needed and exciting expansion is taking place. Our speaker was Mr. Bob Black, a member of Chalmers, who is the general contractor. Bob gave an excellent, informative general and slide presentation, and we hope the interest and enthusiasm generated will continue throughout the whole church and Synod.

WMS 50th Anniversary, Calvin North Bay

The Christine Maxwell Group (WMS) of Calvin Church, North Bay, celebrated their 50th Anniversary September 27th and 28th, 1980 with a good turnout of former and present members. The group was honoured on the Saturday evening during the Church's 56th Anniversary Dinner. Entertainment by present members of the congregation completed this lovely evening.

Our special guest speaker Sunday morning was Mrs. K. J. Ellis, president of the Toronto-Kingston Synodical and the title of her stimulating address was "Anniversary with a Forward Look." Also taking part in the service were Olive Hawkins, Nancy Steele, Marg Stewart, Peggy McKay—all members past and present of W.M.S. It was a fine weekend of renewal.

East Toronto Presbyterial Fall Rally

The WMS of East Toronto Presbyterial held their Fall Rally October 29 at Ewart College.

The meeting opened with a very meaningful Worship Service held in the chapel and conducted by Cheryl Cooper, a student at Ewart College.

Miss Mary-Jane Bissett, the new Educational Consultant for Toronto-Kingston Synodical, introduced the study programme on India.

Reverend Professor Irene Dickson of Ewart College spoke of the interesting and varied programmes carried on at the college.

A tour of the college was conducted by some of the students, followed by refreshments in the dining hall.

The ladies appreciated the very warm welcome and the help of the staff and students at the college.

Staff Openings

Area Educational Consultants required for work in Mission and Christian Education in two areas. Further information available from Women's Missionary Society (W.D.), Room 100, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7.

REMEMBER: WORLD DAY OF PRAYER
March 6, 1981
"The Earth is the Lord's"

The service for the 1981 World Day of Prayer was prepared by American Indian women representing Indian tribes throughout the United States.

Their Christian faith and their concern for their families, their tribes, their nation and the world's people is poignantly expressed in this prayer service.

Copies may be obtained from:

Women's Inter-Church Council of Canada
77 Charles Street West
Toronto, Ontario M5S 1K5

ANNOUNCING:

1981
Annual Council Meeting
of
WOMEN'S MISSIONARY SOCIETY (WD)
Ewart College
May 4-7

In Remembrance

Mrs. Mae (Elmer) Bird
St. Andrew's, Dresden, Ont.

Miss Ina Demill
St. Andrews, Fenelon Falls, Ont.

Mrs. Ethel E. Craigie
Knox, Goderich, Ont.

Mrs. Robert Whyte
St. Enoch, Hamilton, Ont.

Miss Charlotte Thompson
St. Andrews, Kirkfield, Ont.

Mrs. Isabelle Haughton
St. Andrew's, Kirkland Lake, Ont.

Miss Olive Branion
Mrs. Margaret Tierney
Elmwood Ave., London, Ont.

Miss Jessie McNichol
St. Andrews Homes Inc.
Montreal, Que.

Miss Lyle Smith
St. Andrews, Moosomin, Sask.

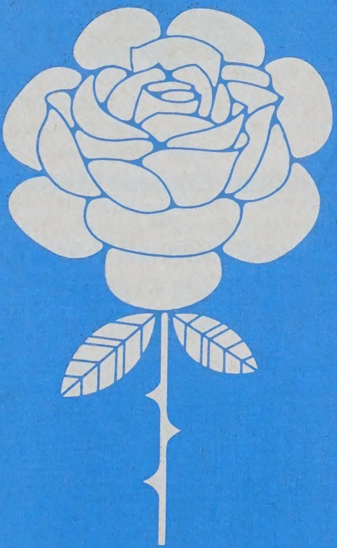
Mrs. Jean Johnson
Knox, Parkhill, Ont.

Mrs. Roy (Marion) Smith
St. Giles, St. Catharines, Ont.

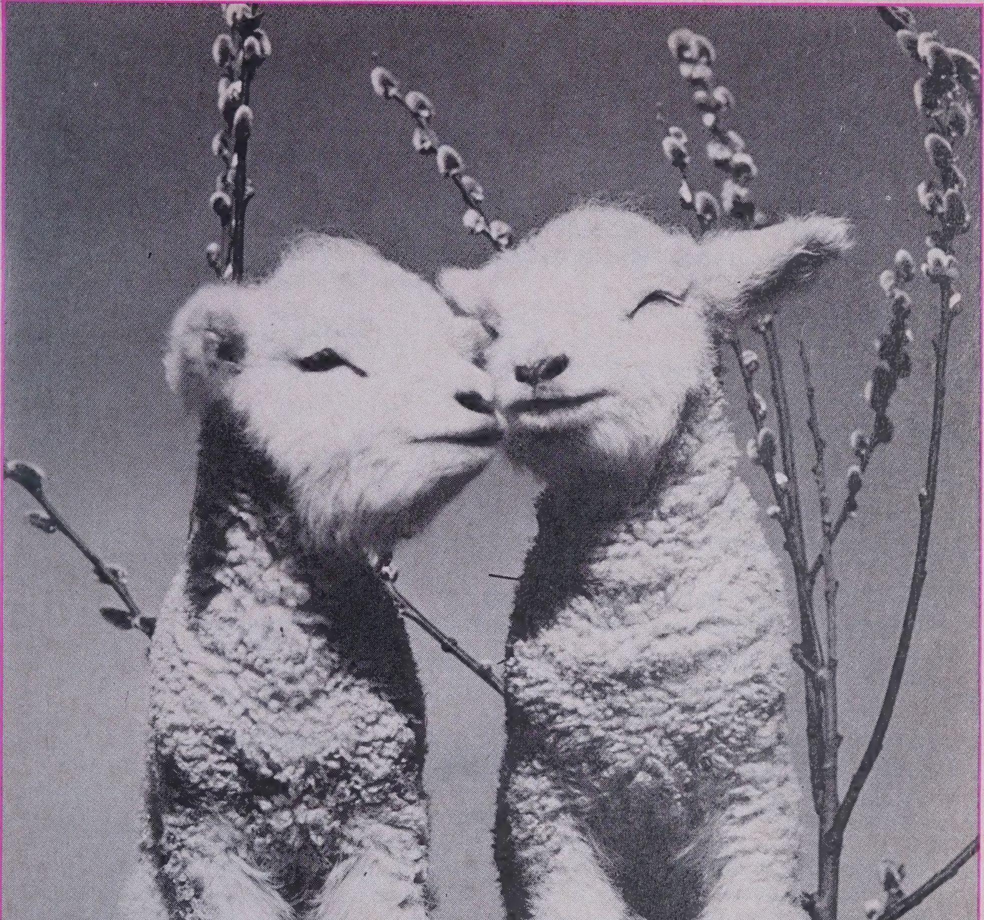
Miss Shirley Scott
St. Andrews, Victoria, B.C.

Mrs. A. A. (Susan) Perry
St. Andrew's, Warkworth, Ont.

Mrs. Pearl Martin
St. John's, White Rock, B.C.



Love . . . is like a beautiful flower which I may not touch, but whose fragrance makes the garden a place of delight just the same.—Helen Keller.



MARCH 1981

GLAD TIDINGS

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PHOTO CREDIT—Cover: Miller Services Ltd.
GRAPHIC CREDITS—Page 8, 9 Easter Sunrise: W. N. Stevenson

Page 15 Panda graphic from the 1978-79 Mission Study: Contemporary China, Chinese Cut-Paper Designs, Dover Publications Inc.

ERROR: The photo on P. 11, Feb. 1981 was the Chapel, at Tainan, not Taiwan Theological College which is pictured correctly below right.

GLAD TIDINGS
MARCH 1981
VOLUME 57 NUMBER 3

L. JUNE STEVENSON
EDITOR

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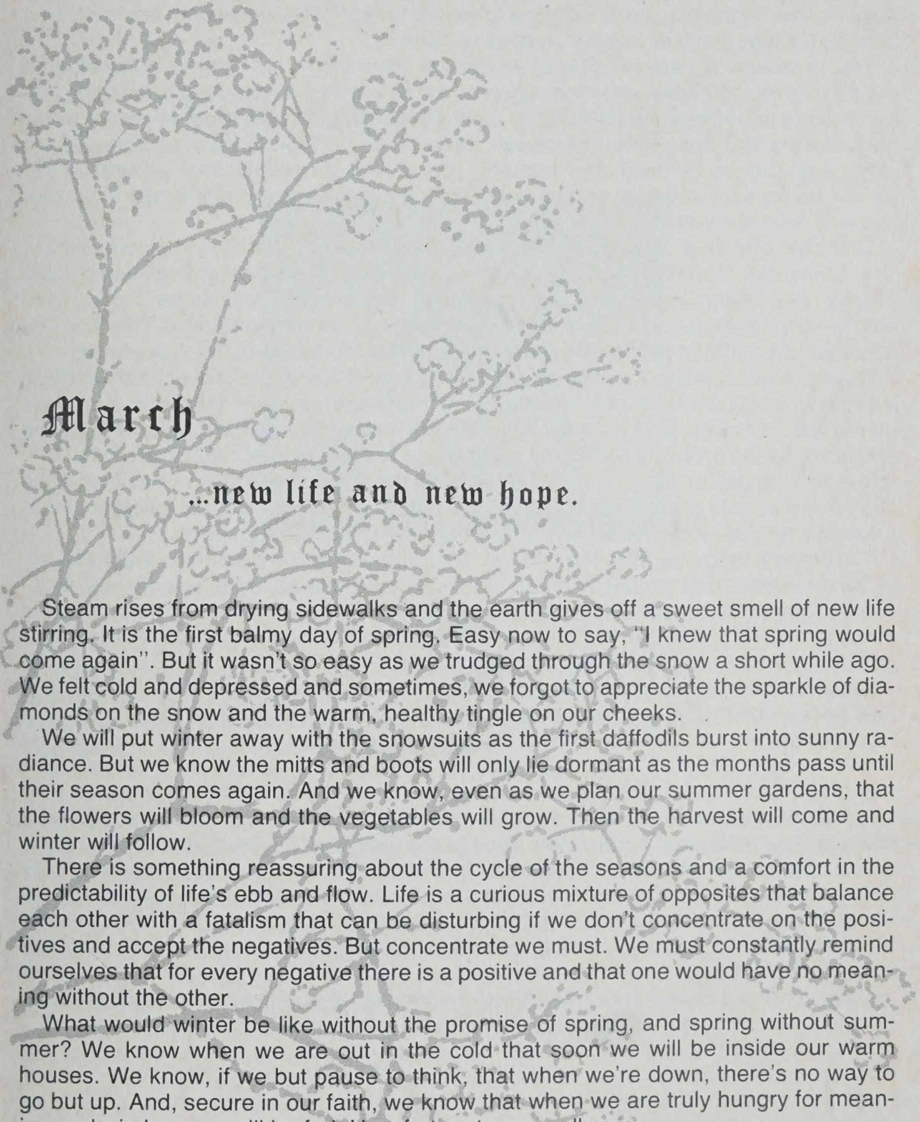


March

...new life and new hope.

Steam rises from drying sidewalks and the earth gives off a sweet smell of new life stirring. It is the first balmy day of spring. Easy now to say, "I knew that spring would come again". But it wasn't so easy as we trudged through the snow a short while ago. We felt cold and depressed and sometimes, we forgot to appreciate the sparkle of diamonds on the snow and the warm, healthy tingle on our cheeks.

We will put winter away with the snowsuits as the first daffodils burst into sunny radiance. But we know the mitts and boots will only lie dormant as the months pass until their season comes again. And we know, even as we plan our summer gardens, that the flowers will bloom and the vegetables will grow. Then the harvest will come and winter will follow.

There is something reassuring about the cycle of the seasons and a comfort in the predictability of life's ebb and flow. Life is a curious mixture of opposites that balance each other with a fatalism that can be disturbing if we don't concentrate on the positives and accept the negatives. But concentrate we must. We must constantly remind ourselves that for every negative there is a positive and that one would have no meaning without the other.

What would winter be like without the promise of spring, and spring without summer? We know when we are out in the cold that soon we will be inside our warm houses. We know, if we but pause to think, that when we're down, there's no way to go but up. And, secure in our faith, we know that when we are truly hungry for meaning and wisdom, we will be fed. How fortunate we really are.

We know this deep inside. But think, how much more difficult it is to have faith when the end is out of sight or beyond our control—those times when we have "to wait on the Lord". If it is so difficult for us, what of those in the Third World who literally do not know where their next meal will come from; those caught up in wars where life is so dispensable; those who have no hope for better times? Will our wisdom and faith sustain them when they die without comfort or hope?

Talk is cheap. We speak glibly of an energy crisis as we turn on the dishwasher in our 72 degree, 100 watt existence. We pray for peace as the manufacture of guns and armaments continues. We pretend to care about dying African children as we throw our leftovers into the garbage disposal; as we head for Florida we read about whole villages destroyed by heat and drought. We shake our heads over pictures of tar paper shacks and crowded, germ-filled slums as bulldozers raze our farmland for new housing developments.

One day, one year, spring will not come again—even to our cosy western civilization. Some day, if we persist in ignoring the warning of experts, there will be no more energy. Our automobiles and our monolithic skyscrapers will stand rusting and empty—ghostlike shells of silent accusation to our consumable society. There will be no peace on earth for those who do not prepare for the future of the entire world.

Read the news item: *Our Church and the Energy Crisis* in this issue. There is nothing *new* in it, but we must pay attention to its message; we must hear with our minds as well as our hearts. And we must believe it will make a difference if we as individuals and groups take action. It *will* make a difference to the future of civilization if we each conserve one gallon of gas a week; it *will* save the life of one African child if we each add a few cents to our weekly Mission contribution; our planet will last longer if we replace our aerosol containers and recycle our bottles and newspapers.

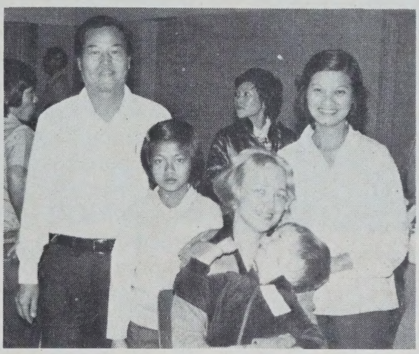
I've come a long way from the first day of spring. When we breathe in that fresh air, let us remember that we are living on borrowed time. We have the science and technology to create a better existence and to prolong life for all, but we cannot stop the measured tread of finitude. We must however, not just accept the negatives in life. It is time for serious thought and well-planned action.

"To everything there is a season . . ." Winter ends, spring begins. New life stirs and new hope. In our blackest moments we so easily forget the sunrise. On that darkest Good Friday, it was difficult for the disciples to remember that Jesus had said he would conquer death. It was impossible for them to believe until they actually saw their risen Lord. They put aside their terror and anxiety and replaced them with faith and knowledge that Christ had conquered death itself. It was the certainty that Christ still lived that gave new life and new hope to the disciples. It is that certainty that gives us the courage to carry on with hope and faith. *Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.* (John 20:29) In the ebb and flow of nature we see the predictability of God's love and caring; in the resurrection of Christ we know his power over the physical life. Nature, and man, are finite. God is infinite.

Dawn comes, as it did that first Easter morning. The empty cross stands triumphantly against a glowing sky. After the darkness, dawn. After death, life.

L. June Stevenson

Friendship Families

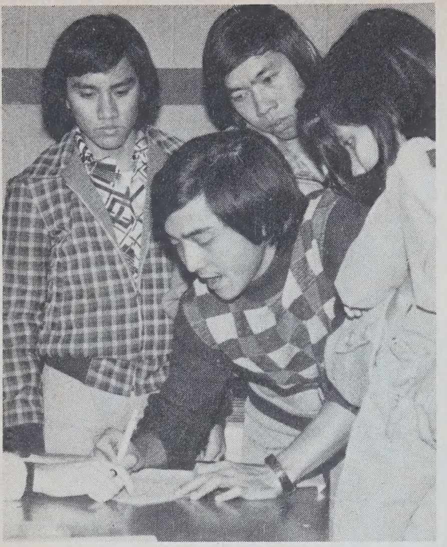


by Lorna I. van Mossel

When my husband and I dropped in on Dong Nguyen one evening in June, 1979, we were greeted with the words, "I'm glad you came; I have a problem". Indeed, he had a problem. His kitchen sink and bathtub had been plugged for six weeks, and his landlord had not responded to his need.

Dong and his two children were part of a group of South-East Asian refugees who had come to Kitchener in April of that year. About that same time the Outreach Committee of the Session of Calvin Church received a letter from the Rev. Dr. Jesse Bigelow, Moderator of the General Assembly, asking us to investigate the situation regarding refugees coming into the area. The committee responded by enquiring at the Canada Employment Centre. We were told that a small group of "boat people" were in our city and we were given their address. The first visit was soon followed by a second of which I was privileged to be a part. We made an assessment of some of the immediate needs and took the list to one of our adult Bible Study groups, which happened to be meeting that same evening. The people in the group agreed to give all that was needed. The next morning we picked up and delivered bedding, drapes and extra household items, which we felt would meet the immediate needs of our new friends.

By May the group of five families had grown as there was now a small but steady stream of refugees coming to the Kitchener-Waterloo area. Our encounter with Dong and his problem in early June made us realize that there are many things which *we* know how to handle but which are very



Registering for the Christmas Party

difficult for people of a different culture. I felt that if only each family could have a Canadian family as a friend, their adjustment into our culture would be so much easier. So the idea for "Friendship Families" in Kitchener-Waterloo was born.

Through the school that Dong's daughter attended, I heard of a family which had shown interest. The family agreed to be our first Friendship Family and were matched up with Dong and his two children. His plumbing problem was soon resolved and he now had his own special friends to visit him, and for him to call at any time. The Friendship Family was there to help make the rough places smooth. Christmas 1979 was a very special time for Dong as his wife who had been separated from her family in the confusion of leaving Viet Nam, was now able to join them here. My husband and I were part of a small group invited to dinner in celebration of their happiness.

Kitchener-Waterloo has received a higher number of refugees per capita than any other community in Canada. Many congregations of all denominations have sponsored at least one refugee family—some have sponsored several families. It soon became apparent however, that the Church or other private sponsoring groups, each dealing with only one or two refugee families, were able to give a far greater measure of care than the government agency dealing with a greater number of refugees. Church or private sponsors meet the new arrivals at the airport in Toronto, greet them warmly and take them by car to their destination, and are ready to undertake the various aspects of orientation and adjustment.

The story is very different for the government sponsored people. They may, or may not be met at the airport by a government representative. They may simply be instructed to take a bus to Kitchener where they are taken to a motel, there to await a visit from a manpower counsellor. The length of time spent at the motel depends on how long it takes to find suitable housing. That time can be very lonely and fraught with anxieties.

The Friendship Family programme tries to assign a Canadian family as quickly as possible after the arrival of the refugees. This family will make acquaintance with the newcomers while they are still in the motel. This makes possible a visit in a Canadian home and provides an opportunity to locate stores. Often the friendship family will assist the government agency in locating housing and will help when furniture, provided by the government agency, arrives. Intercom systems in apartment buildings, use of telephone, especially long distance calls to friends or family in other parts of the country, use and cost of buses, arrangements for schooling for children, as well as for adults to learn English, are some of the areas in which friendship families can be most helpful.

A booklet entitled "Friendship Families" has been prepared which together with other useful information is given to those coming into the programme. Most of the families participating in the programme

In the Friendship Family Nursery

have come from the churches. Several congregations, which, for one reason or another, could not undertake the full responsibility of sponsorship, have come into this programme. One of our new congregations has undertaken the caring of a mother and her seven children; the father had been killed by pirates. Another congregation became involved with an extended family of twelve people whose grandmother died only two or three weeks after arriving and before being settled into a house. This congregation became so interested that five of their families became actively involved in the programme. There is no financial responsibility in being a friendship family; rather it is an attempt to supply the human caring that cannot be done under the kind of sponsorship the government supplies.

Being a friendship family can be a very rewarding experience. Many people have invited their friends into the programme. Several have already taken on a second refugee family. Early in December a Christmas party was planned for the government sponsored refugees and their friendship families. Almost three hundred came for a Sunday afternoon of fun and a pot-luck supper. At the end of 1980 there were two hundred such refugees and sixty-three friendship families in the Kitchener-Waterloo area.

Dental care is major concern. Within the Friendship Family programme a fund has been set up to assist in this area for this particular group of refugees. We are convinced that if our new Canadians receive love and care, physically and spiritually, they will become contributing members of Canadian society. They bring with them talents and skills that will enrich all of us.

If there are refugees living in your area, visit them. Inquire about their well being. If they do not have a friend, it may be that you can be a friend to them. If we cannot relate to and care about those near to us, we cannot possibly care about those far away. Mission is both here and there, and as Christians we have received a mandate to share God's love with all people. ■

Mrs. van Mossel is the co-ordinator of the Friendship Family programme and the wife of L. S. van Mossel, minister of Calvin Church, Kitchener.

Easter Worship

Darkness— and then, the DAWN!

by Louise Reith

Leader—

It was Friday and the day was dark. Darkness covered the earth and darkness was in the hearts of Jesus' disciples. Some days before, Jesus had entered Jerusalem in triumph. Today He was forced to carry a cross, to hang on that cross between two thieves—to die as they died. It was a dark day and hope was gone.

First Reader— St. Luke 23:33-37, 44-46

Leader— Saddened, disillusioned, those who had believed in Jesus turned away. They had hoped that He was the Messiah but He had died and with Him, their hope.

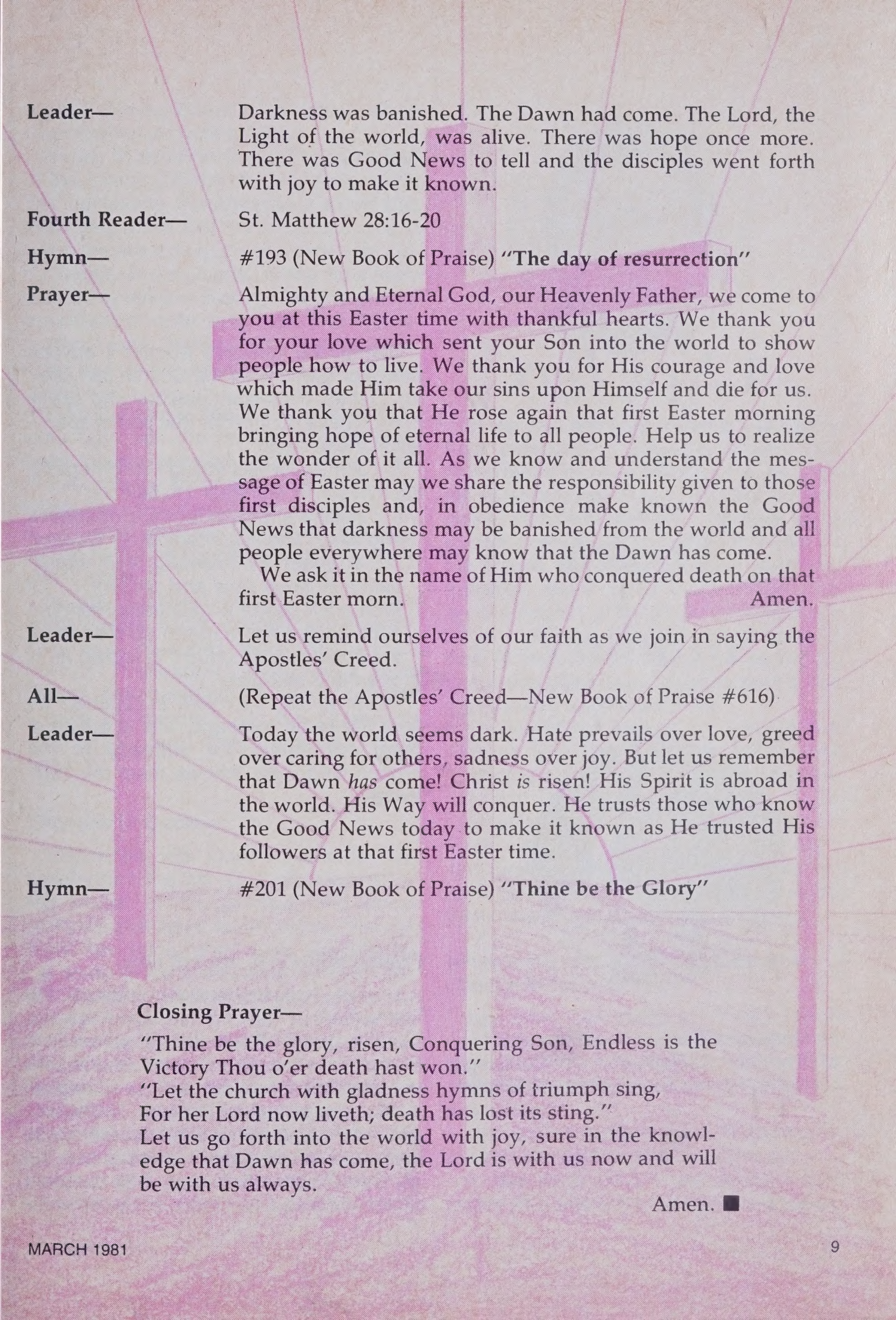
Darkness and hopelessness remained in their hearts throughout the following Sabbath day. What could they do but return to their old tasks and hope that some day a Saviour would come? Darkness remained—then came the dawn.

Hymn— #192 (New Book of Praise) "**Blest morning whose first dawning**" verses 1, 2, 5, 6

Second Reader— St. Luke 23:55-56, 24: 1-12

Leader— It was not an "idle tale". Christ *had* risen!

Third Reader— St. Mark 16:12-14



Leader— Darkness was banished. The Dawn had come. The Lord, the Light of the world, was alive. There was hope once more. There was Good News to tell and the disciples went forth with joy to make it known.

Fourth Reader— St. Matthew 28:16-20

Hymn— #193 (New Book of Praise) "**The day of resurrection**"

Prayer— Almighty and Eternal God, our Heavenly Father, we come to you at this Easter time with thankful hearts. We thank you for your love which sent your Son into the world to show people how to live. We thank you for His courage and love which made Him take our sins upon Himself and die for us. We thank you that He rose again that first Easter morning bringing hope of eternal life to all people. Help us to realize the wonder of it all. As we know and understand the message of Easter may we share the responsibility given to those first disciples and, in obedience make known the Good News that darkness may be banished from the world and all people everywhere may know that the Dawn has come.

We ask it in the name of Him who conquered death on that first Easter morn. Amen.

Leader— Let us remind ourselves of our faith as we join in saying the Apostles' Creed.

All— (Repeat the Apostles' Creed—New Book of Praise #616)

Leader— Today the world seems dark. Hate prevails over love, greed over caring for others, sadness over joy. But let us remember that Dawn *has* come! Christ *is* risen! His Spirit is abroad in the world. His Way will conquer. He trusts those who know the Good News today to make it known as He trusted His followers at that first Easter time.

Hymn— #201 (New Book of Praise) "**Thine be the Glory**"

Closing Prayer—

"Thine be the glory, risen, Conquering Son, Endless is the Victory Thou o'er death hast won."
"Let the church with gladness hymns of triumph sing,
For her Lord now liveth; death has lost its sting."
Let us go forth into the world with joy, sure in the knowledge that Dawn has come, the Lord is with us now and will be with us always.

Amen. ■

A New Day in French Ministry

by Marjorie Ross
Chairman of the Research and Planning Committee of the Board of World Mission

Sometimes ministers wonder if anyone needs or wants what the Church can offer. In Quebec, Protestant pastors who speak French have no time for that sort of speculation these days!

Dr. Jim Sauer is a young French-speaking minister in Montreal. He tells us:

> *. . . these are days of ferment, openness and searching in contemporary Quebec . . . a quest for meaning and significance in life is alive and present. . . . A Protestant pastor who speaks French—even badly—has more to do than there are hours to do it once it is known he is open and available . . .*

From all our ministers in Quebec we hear the same message. *This is a time of great opportunity for outreach in the French language.* Will we meet the challenge?

French ministries are not new.

French Protestants were amongst the first settlers of New Frence, and there has been a small Presbyterian witness in French for many generations. At one time we even felt it was our duty to attempt to convert practicing Roman Catholics. Around the beginning of this century many dedicated missionaries formed a number of French churches and built schools where children could learn in French without the Roman Catholic instruction which other French schools taught.

Nearly all this French work became part of the United Church of Canada in 1925. The continuing Presbyterian witness has been very small and the circumstances in which we attempted to work were very discouraging. In the Quebec of the '30's, '40's and '50's, religion was an integral part of the culture and the language, and Protestantism—and particularly Presbyterianism—was seen as the religion of the "Anglos".

Over the years, the small number who were born into the Protestant faith have been doubly isolated—from their fellow Protestants by language, and from their fellow French-Canadians by religion. Even though they were few in number, we have felt we had a responsibility to supply them with a ministry.

In the post-war period, we thought French work might expand significantly. Two new churches were opened for French Protestant immigrants from Europe. Unfortunately, they never became a base for outreach into the Québeçois community, and have remained quite small.

Changes in Quebec.

Meanwhile, the "Quiet Revolution" has transformed the old Quebec. Most of us are aware of the political and social changes that have taken place. The old order has gone, and, most significantly, the power of the institutional Roman Catholic Church in the lives of many people has gone as well.

At the same time, those in touch with the French community tell us there is a great hunger for spiritual things. Little groups are meeting in houses for prayer and Bible study. The demand for Christian literature far exceeds the supply. Everywhere our ministers see opportunities that could be followed up.

Rev. David Craig

In the past few years several individuals from independent Christian groups and movements have come together to form the Alliance Evangélique Réformée (Evangelical Reformed Alliance). Its purpose is to share resources to meet the needs all the groups share—for Christian literature, a journal, and a way of training leaders. It is not a church, although at one time some of its members hoped it might become one. At the moment it seems to be the organization most closely in touch with growing French Protestant activity.

Several of our workers are active in the Alliance. Rev. David Craig in Quebec City is playing a very important role in training Christian leaders. Dr. Jim Sauer of St. Lambert is Chairman of the Committee on French Ministry of the Synod of Quebec and Eastern Ontario. He gives regular reports to the Board of World Mission of all these developments in French witness.

What is the role of the Presbyterian Church in Canada?

Last year, our Board of World Mission confronted the question, "Does the Presbyterian Church in Canada, through its Canada Missions, have a role to play in this, or not?"

As a member of the Board, it seemed to me that several things are important.

1. We as a church are being made aware of a real opportunity for outreach.

Do we really mean what we say about "doubling the church", or do we only want to double it by adding more people just like ourselves?

The Holy Spirit has been working in the complex cross-currents of Quebec society. A hunger has been created in many hearts that will continue until it is satisfied. We can reach out to them with what we have, or we can turn in on ourselves, and let those searching ones go elsewhere. Others will supply their needs. Nowhere in Canada is the growth of cults and sects so marked as in Quebec today.

Other churches are seeing the opportunities for mission. The Christian Reformed Church in the United States has already sent a missionary to work with the Alliance Evangélique Réformée, and is supplying French literature.

2. Outreach in the French community is more like an overseas mission field than like Canada missions.

We would be working here in another language and another culture. If we treat new work in Quebec as we would new work in suburban Edmonton or Toronto, we will immediately create misunderstandings and resentments.

I was very much in agreement with the Board's first response to reports of potential for mission in Quebec. It was to ask the Synod's Committee on French Ministry, "What would you like us to do?" We wanted our actions, whatever they were, to be appropriate in that situation.

In asking that question, and in responding to the requests that followed, our Board has taken the first steps towards involving our church in participating in the unfolding events in Quebec.

I know that readers of the *Glad Tidings* will feel that this was a response in keeping with the missionary traditions of our church. You will be interested in the first few steps we are taking.

What have we been asked to do?

The Synod's Committee has so far asked for five specific responses from the national church. Three of these involve primarily the Board of World Mission. Two involve us all.

1. ***We have been asked to formally recognize the Alliance Evangélique Réformée.*** This may not seem to us like a very significant step, but by entering into dialogue with these other groups we can be a part of what is happening. Since we recognized the Alliance, and so empowered our workers to enter its activities without reservation, several of them have assumed positions of leadership there.

2. ***We have been asked to resolve some of the questions surrounding leadership training.*** Traditionally, our church has laid great emphasis on a highly educated clergy. In line with this our church through Presbyterian College Montreal is participating in the *Institut Francophone de Théologie* at McGill. This is a graduate level program for French-speaking ministers. At the last Assembly, $7000 was voted as the Presbyterian share of this program. Thus far, however, it has attracted very few Québeçois students, and no Presbyterians.

It seems to me that there are many reasons, some political, some theological and some academic, why this McGill program is not suitable for training leaders for the French Protestant churches at the present time.

Much more promising, in my opinion is the *Institut de Théologie de Québec* being led by Rev. David Craig in Quebec City where the courses offered are at the level of a Bible College. The number enrolled varies, but at least several dozen lay people, drawn from the French community, are receiving training to help them give leadership in local groups. A few of those enrolled are now ready for a graduate level theological program.

* * * * *

Perhaps training at both levels is necessary. Certainly it seems important to be meeting the needs as they exist today. Thus far the Board has tried to find a way of bringing these two approaches together, but many issues remain unresolved.

3. ***We have been asked for a director for French work.***

The Synod's Committee, with the unanimous support of the Synod of Quebec and Eastern Ontario, requested that the Board appoint a "national director of French Ministry". Our response to this request is still under discussion as I write this, but it is my prayer that by the time you read it, we will be interviewing applicants for this position!

4. ***English-speaking congregations have been asked to support our French-speaking churches.***

I referred earlier to the sense of isolation experienced by our French churches. The Synod Committee is asking groups across our church to write directly to these congregations expressing their good wishes. (A suggestion for leaders of groups for children and teenagers follows article) LA VIE CHRETIENNE* is a publication dealing with developments in the French Reformed community. Taking out a subscription, either personally, or through your group, would be a tangible expression of support.

5. ***We have been asked to pray for our French ministry.***

The "mission of the church is carried on the prayers of her people". Those working in Quebec today have asked for the prayers of people right across our church—for the pastors, the congregations, the missionaries, and the restless, searching people whom they are trying to reach.

Pray also for our church, that in this time of fast-changing circumstances we may have the courage and resolution to move forward.

None of us knows where God is leading us. Pray that we have the faith to realize that we do not need to know the end of the road. Sufficient for us will be the light to see each step as it comes.

* * * * *

*LA VIE CHRETIENNE
Jean Porret, pasteur
2302, Goyer
Montréal, P.Q. H3S 1G9

A SUGGESTION FOR LEADERS OF GROUPS FOR CHILDREN AND TEENAGERS

In some parts of Canada children begin French at a much younger age than we did! Are there some bright young people in your church taking French? Suggest to them that they write a simple letter of greeting, maybe including a few details about your church, to their counterparts in a French congregation.

Here's how to go about it. First write (in English) to one of the three pastors listed below. Tell them the ages of the young people your group would like to write to. Ask for their names and the address. Then suggest to your young people that they enlist the assistance of their French teacher. She should be delighted to help. Good Luck!

Write to:

Rev. Alison Stewart-Patterson, Drishane Farm, 251 Senneville Rd., Senneville, Quebec (pastor of Eglise St. Luc)

Rev. J. R. H. Davidson, 6 Belmont St., Melbourne, Que. J0B 2B0 (pastor of Eglise St. Paul)

Rev. David Craig, 2828 Chemin des Quatre-Bourgeois, Ste. Foy, Que. G1V 1X9 (pastor of Eglise St. Marc).

MORE ON FRENCH MINISTRY

from James Sauer, St. Lambert, St. Andrew's. Montreal.

Dr. Sauer is Chairman of the Committee on French Ministry of the Synod of Quebec and Eastern Ontario. He gives regular reports to the Board of World Mission on developments in French witness.

A GROWING WITNESS

Protestants first made their appearance on the North American continent when sturdy bands of French-speaking Calvinists sought to call Canada home. Thus a Reformed witness in the French language is no stranger to our shores. But the astonishing fact is that for most of us this vivid, vital witness is a virtual "stranger within our gates". This at a time when amid the many changes taking place in Quebec and in our society, this small but vital group of Presbyterians continues their growing witness to the glory of God and for the Good News of Jesus Christ.

THREE PARISHES & SIX PASTORS

Presbyterian work in Quebec is concentrated in three parishes led by six pastors. There are as well several mission points and Bible study groups with several more locations under exploration. In fact the work is growing faster than there are personnel and resources to keep up. Interest in the French-speaking community is high. Indeed Quebec is a mission field in full expansion.

INSTITUTIONS AND OUTREACH

Along with parish based ministries, The Presbyterian Church is also involved in institutional ministries maintaining active chaplaincies at the University of Montreal, the University of Quebec-Laval and de Roberval High School. Plans are underway to help train French-speaking pastors in marriage counseling skills.

BILINGUAL TOO

There are at least two English congregations who have begun to reach out in French as well as English. New possibilities are opening at Tyndale-St. George with the appointment of a bilingual director by the BWM.

THE FUTURE LOOKS BRIGHT

While every pastor and congregation experiences limitations on their outreach and ministry, the work is moving forward at a fast pace. Opportunities spring up faster than we can respond, unmet needs are many. It is not easy being a minority, but there is excitement and energy aplenty. And we feel led of the Spirit to move forward to the future which God has planned for us.

WHAT CAN I DO?

1) INFORM YOURSELF and your congregation concerning developments. If you or someone you know reads French subscribe to LA VIE CHRETIENNE. Ask questions of church leaders, courts and officers. Insist that you be kept informed.

2) CONSIDER MAKING FRENCH MINISTRY an aspect of your mission programmes, conferences and week-ends. Help your congregation understand this vital, dynamic witness in our Presbyterian family.

3) IF YOU ARE BILINGUAL or have members who are, consider the possibility of opening your ministry to the French-speaking community. What about French language Church School, afternoon programs or Vacation Bible School?

4) COMMUNICATE with your Presbytery or Synod committee for French language ministries for information concerning resources, possibilities and dreams. ■

CHINA TODAY

The Christian Church in China has re-awakened with a strong commitment to its own church and to the world Church. The following reports focus sharply on the increasing evidence of the resurgence of the Chinese Christian Church. Christians around the world will follow its progress with interest and prayerful intent.

A LETTER FROM CHINESE CHRISTIANS (CCP)

Violations of religious freedom in China have come to an end, according to an open letter received by the Canada China Program of the Canadian Council of Churches. Addressed to "Dear Brothers and Sisters in Christ in all parts of China" the letter is signed by The Enlarged Meeting of the National Standing Committee on Self-Government, Self-Support and Self-Propagation. Here are some quotes.

"We gave heed to the yearnings of our brothers and sisters in all parts of our country for the publication of our own Bible and have decided to hasten this work.

"We gave heed to the big demand for other Christian publications and have decided to go ahead and meet the need.

"There is a big need for well-trained clergy and church workers and we have decided to resume the work of preparing such personnel.

"In some parts of China the policy of religious freedom has not been very well implemented and we want to do our best to assist our government and other related bodies in putting the policy into effect.

"We need to strengthen our relations with Christian communities everywhere, help solve their existing problems and help Christians in their endeavors to glorify God and bring benefit to men and women.

"We also need to help elevate the consciousness of our constituencies so that all Christians in China will love our motherland, adhere to state laws and prevent anyone with ulterior motives from using Christianity as a cover for activities detrimental to social order, endangering our people and defaming our church.

"In short, we need greatly to strengthen the pastoral work of our Christian communities. We see the necessity of the formation of a Christian national structure. And we have decided to proceed with the preparatory work for this organization.

"We are aware that in churches abroad there is a small number of people still hostile to New China today. They attack our principled stand on Three-Self and put their hands in to our church life in the name of 'evanglism' and 'research'. Regardless of the color of our skin, they are trying in reality to push Chinese Christianity back to the colonial past and earn for it again the onus of a foreign religion taking its stand against the Chinese people. We hope that these individuals would not receive the support of the other Christians abroad and their leaders.

"In order to turn our intentions into facts, we have decided to call a national Christian conference in the near future in which we will produce the new national committee of the Three-Self Movement and go into the question of the formation of the Christian national organization."

We need to strengthen our relations with Christian communities everywhere . . .

CANADA CHINA PROGRAMME REPORTS:

K. H. TING ELECTED PRESIDENT OF NEW CHINA CHRISTIAN COUNCIL

The Christian Council of China was officially established and the constitution of the council endorsed at the eight-day third national Christian conference which closed in Nanjing last week. Bishop K. H. Ting was elected president of the council.

The constitution describes the tasks of the council as the supervision of the work of churches and priests, training of candidates for Christian ministry, publishing the bible and other devotional materials, and strengthening contacts among all churches and believers in China.

The conference noted that the patriotic consciousness and the sense of national dignity of Chinese Christians had been greatly raised in the past 30 years. The Christian churches of China had become independent indigenous churches, self-administering, self-supporting and self-propagating, the conference concluded.

The conference elected the third committee of the three-self patriotic committee of the Protestant churches of China with Wu Yifang, a noted Christian and educator as honorary chairman and K. H. Ting, as chairman.

"More than 80 churches now open"

Reports have been received by the Canada China Programme which confirm that between September 1979 and September 1980 some eighty churches have been reopened. These churches have been reopened in various parts of China. Of those eighty, 56 are Protestant and 24 of the churches are Catholic. The re-opening of churches remains a slow process as the buildings are being used as factories or warehouses and these businesses require alternate accommodation. In the meantime house-worship is still a most important form of Chinese church life.

CHINA'S CHRISTIANS

Be still and learn from them

Chinese Christians . . . have a lot to teach us . . . rather than talking about reaching and teaching the Chinese right now, can we be quiet enough to listen to and learn something from them for awhile?

That's how an editorial comment in Hong Kong Christian Council's *News and Views* concludes.

The writer spent two weeks in China, as a member of a Hong Kong Christian study group. He visited six major cities, attended five Christian worship services and spent 15 hours in conversation with Chinese Christian leaders from Canton to Peking. It was not his first visit, but the situation of Chinese Christians to which he was exposed this time was a totally and excitingly different situation. It was not a situation that challenged him to go in and teach; it was a situation that challenged him to be still and learn.

Here is how he describes his impressions:

Ironically, one hears a great deal of noise about what we are planning to give or teach them! Some are busy preparing broadcasts and Bibles, magazines and missionaries, hoping by one means or another to "penetrate" China and take advantage of the new era of religious toleration there to "spread the gospel". Others are trying to contact Chinese Church leaders in order to offer books, money, equipment, advice, or whatever to try and "help" the newly surfaced Church. Wherever we went, however, Chinese Christians delivered this polite but firm message to their fellow Christians (Chinese or otherwise) outside of China who are involved in these endeavours:

1. We have struggled for 30 years to win acceptance as authentic Chinese by our people and our government and to rid ourselves of the past stigmas of being dependent on foreign imperialistic resources and being regarded as a subversive element within our own country. Any incursion into China by even well-meaning foreign Christians, using whatever method, will place in jeopardy all that we have struggled and suffered for.

2. True, we are a weak and struggling Church. So was the Church in Acts. Yet the power of the Spirit and the enthusiasm of those early Christians proved equal to the task. We feel that we must and can do the job that needs to be done in China ourselves with what we have. Some people abroad seem impatient and unbelieving. We feel that patience and faith are essential for us who take the longer view.

3. We want to be part of the world Church and have mutual fellowship and exchange—but not at the price of our independence. We will be glad to relate to those who accept us on a basis of mutual respect and trust. We welcome the prayers and visits of Christians abroad, but we do not welcome any interference in the affairs of our Church.

I have used the word "ironic" to describe the plans and projects and "help" and "truth" that so many seem to be so eager to give to the Chinese and to the Chinese Church. For isn't this a repeat of the old "we have everything that you poor souls need" kind of approach that, for all its zeal, would end up producing a new generation of rice Christians in China? And are we, with all of our material wealth, our privileged position, our divided ranks and our spiritual "sophistication" the ones to be teaching our Chinese Christian brothers anything? My feeling is that, taking into account their weaknesses, their political pressures, their "poverty", or whatever, we are the ones who should be learning from them, and they are the ones who should be sending missionaries to us!

1. They have come through a severe time of suffering and have courageously prèvailed.

2. Thousands of new Christians testify to the fact that they have been successful evangelists without holding any evangelistic crusades.

3. An enquiry into the "used to be" of pastors and people reveals that Baptists, Anglicans, Presbyterians and what not are learning to cooperate rather than compete and to concentrate on Christian essentials rather than on denominational nitpicking.

4. We only talk about "a new spirituality" and a simplified lifestyle while they are practising it with a seven days a week fervour.

5. Much of our worship, with all its "sophistication" and accompanying accoutrements, seems hollow next to their plain, traditional, yet vibrant and joyful expression. They sing with abandon, pray in swells, weep at baptisms and hang on every word of one-hour sermons!

6. They are committed to eschewing theoretical theology and to writing living theology based on their life experience over the last 30 years.

7. They have developed house churches and lay leadership under pressure.

Christian Conference of Asia News October 1980

. . . we do not welcome any interference in the affairs of our Church.

CHINESE WORSHIP SERVICE

"Plain, traditional, vibrant and joyful"

A former Presbyterian Church, Pure Heart, seats 500-600 but on Sunday, 30th June, 1980 there were at least 1,300 persons present for morning worship. Some people brought their own stools, others sat on stairways, or in out-buildings where loudspeakers had been installed. The congregation was predominantly elderly although some youth were present. Many youth attend the church's Friday evening service.

Our balcony seats gave us a good view of the entire building and people. One woman to my left was copying scripture verses into a small notebook. During the reading of scripture, many people read aloud with the pastor. Prayer time sounded like a bee-hive with countless "A-mens" added by various worshippers. During the singing of three hymns I noted nearly half the people sang from memory with a gusto far surpassing the spirited enthusiasm of football fans. The preacher's forty-minute Bible-based sermon seemed more like ten minutes and included relevant references to the current Chinese situation. Theologically and homiletically, it was superb.

Eleven middle-aged adults were baptized (the first since the Cultural Revolution) although services have only recently resumed at Pure Heart. Five pastors shared in leading the service and dozens of people lingered after the service, many to kneel by their pew to pray or mediate, others to engage in spirited conversation with people about them.

CCA News October 1980

From Marianne Macdonald of White Rock, B.C. comes more news of Mary Goforth Moynan. Mrs. Moynan is the daughter of the first missionaries to China in 1888, Jonathan and Rosalind Goforth. During their 50 years in China the Goforths established 48 mission churches. Mary, who left China at 17 to study in Canada, returned last summer after an absence of 60 years. She has been travelling and speaking extensively for the past seven years. Mrs. Moynan is the wife of the late Rev. Robert Moynan and the mother of five children.

Here are some excerpts from her letter.

Dear friends,

He did set before me an open door as I went to China with a Sino-Canadian Friendship Tour from July 13 to August 4, graciously paid for by Parkway Presbyterian Church—my home church. As the days passed, I had a strange feeling that it was all planned ahead, and it was by "divine appointment" that I met people, and together we fulfilled God's purpose.

One key person was the Canadian Ambassador to China, Arthur Menzies, who grew up in the same mission compound as I did at Changte, in Honan. So he knew the Goforth story and was sympathetic to my desire to get to where my parents worked in Manchuria and to Bei Dai He, the lovely beach resort where I was born 77 years ago.

The head of the China Travel Bureau responded to Mr. Menzies' letter and then arranged for me to leave the tour group and be met every place I went with a car, a driver, and a guide—with special orders to help me in every way possible. On trains I was given a private compartment. At Siping, Manchuria, I was met by two officials of the government, who assured that "the church here which your father started will soon be permitted to reopen".

I was able to talk with two Christians, a doctor and a photographer, who remembered my parents. . . . It was thrilling to hear the news that my father's beloved Chinese Associate, Pastor Su, had a daughter who is now a preacher in a near-by city. So here we are, 50 years later, both carrying on the ministry of our beloved fathers. My, what God can do with the right seeds sown in the heart of a little child.

At Bei Dai He, I found the very house where I was born, a real miracle after 60 years. . . . My former home is now being used as a rest home. . . . What an exciting discovery this was for me!

I must tell what happened in Hong Kong. I had so hoped to meet Dr. Paul Kaufman, of Asian Outreach. We had planned to have breakfast together just before our train was to leave for Canton. But a typhoon—the worst in 100 years—intervened. . . . By telephone I was able to tell Dr. Kaufman of my deep desire to try and make a helping contact for our Goforth Ministries with some group or groups in the House Churches in China which are a result of my parents' ministry. He was very understanding, saying he would seek out such contacts on his tour inland to Honan and Manchuria.

Then in Shanghai, on my last day in China, God had another "divine appointment" arranged. In a hotel elevator, at 6:00 a.m.! on my way to attend the now famous Moore Memorial Church, I met James Hudson Taylor III! He is a Britisher of about 50, and he was carrying a big Chinese Bible. We knew all about each other and our shared China pioneer missionary background, but we had never met. We shared a taxi and had the tremendous joy of worshipping together in that packed church of people who have on their faces the story of having "come out of great tribulation".

Dr. Taylor has been working in Taiwan but is now moving to Singapore, where a great conference is being planned for the summer of 1981 of Chinese Christians from all over setting strategy for evangelizing the world! Has God plans for me to be there? I wonder.

In a great continuing service,

Mary Goforth Moynan.

To send Western missionaries into China again would only remind the Chinese of colonial days.

EVANGELICALS AFFIRM INDEPENDENCE OF CHINESE CHURCH

Christian evangelists are hopeful of a "re-awakening" and more conversions in communist China, but say the Christian message will have to be spread chiefly by the Chinese themselves.

Protestant Christian leaders, meeting at a recent 12-day "Consultation on World Evangelization" in Pattaya, Thailand, said that despite a more relaxed attitude by Beijing authorities to public worship, there were still rigid restrictions on foreign efforts to support existing Chinese Christians and convert non-Christians.

Jim Taylor, a Chinese-born British pastor, was among many at the conference who felt that Western attempts directly to influence Christianity in China could only backfire.

Taylor, whose great grandfather founded the Christian Chinese Inland Mission in 1854, said:

"It is unfortunate that Christianity came to China with colonialism. To send Western missionaries into China again would only remind the Chinese of colonial days. This time the Chinese must find their own expressions of Christianity."

Some said that even today foreigners fail to understand the complexity of Chinese culture and therefore fail in evangelization.

The evangelists agreed that at present the chances of permanent foreign missionaries going to China were non-existent and pastors allowed in for short temporary visits could only bring in one Bible apiece and could not engage in public evangelization work.

Japan Times July 1980

. . . the Chinese must find their own expressions of Christianity.

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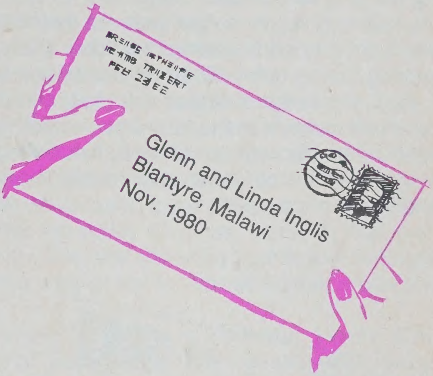
Dear friends,



Zikomo!

We have been in Malawi exactly one month, so we will be giving only our first impressions. These are, however, very good! Since our arrival, everyone has been exceptionally friendly and helpful. Malawi is often described as the 'warm heart of Africa' and this is an apt title.

Currently, we are in the midst of the hot season which will begin to moderate as the first rains begin any time from now. The farmers are preparing to plant their crops (mainly maize at this time) but, as everywhere in the world, so much depends on the weather. There are a great variety of fruits and vegetables here and usually in good supply.

Blantyre is a pleasant city with most of the conveniences associated with urban life anywhere. Because Malawi is land-locked, the prices of imported goods are very high.

The Church of Central Africa Presbyterian owns a large piece of land very near to the centre of Blantyre. Here are located the Church (St. Michael and All Angels), houses, two schools and several offices. We are in a three-bedroom brick house which is the original manse for the expatriate minister associated with the Blantyre Mission. We are quite comfortable, and enjoy living in these historic surroundings. The Mission is now over 100 years old, and the Church of Central Africa Presbyterian is the largest Protestant denomination in the country.

I was inducted into St. Michael and All Angels Church as Associate Minister on November 2nd. Thus, I am now fully at work. The majority of my time will be spent with the English speaking segment of the congregation which is a large number of people. Most English services average 400-450 people. Right now, about 80% of the English speaking congregation is Malawian and the rest expatriate. There is a great deal of work to be done, especially with people far away from their homes, and who have not made any Church connection here. However, the Malawian Christians are very active, the elders take an important role and I feel that there is an opportunity for both inward and outward growth.

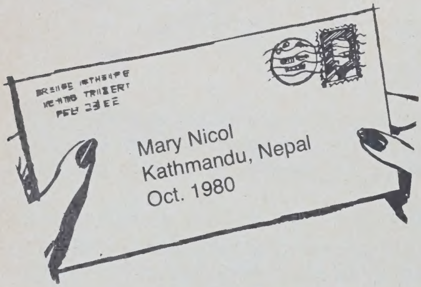
The Church has also indicated to us that they want Linda and I to learn Chichewa as quickly as possible in order to participate in some of the 'Prayer Houses' associated with the Blantyre Congregation.

Thus, we've begun our first lessons and will enrol in an intensive course in December. So far, we have mastered little more than "ZIKOMO", that handy Chichewa word which means 'thank you', 'excuse me', and 'sorry' and gets us out of many tight spots when trying our first sentences.

Linda is going to concentrate on the home, Jocelyn and language right now, although she's already participating in a Bible study group. Maintaining a home here is time-consuming, for so many North American conveniences aren't available.

Well, this is the spring of the year, and that is appropriate as we begin our work here. So much remains in the future, so we ask for your prayers as we now undertake the work which God, through our Church, has asked us to do.

May the love of Christ which sustains us all be with you and us, as we remember one another in our prayers.



Life goes on apace here. Our students have been on and off strike most of the past year during the upset times in the country. However, now that the referendum is over and the people chose the same kind of government they had before, things should surely soon settle down.

Finally the teachers were given a sixty day vacation. During that time I actually went home for a holiday. I got an excursion ticket on Air France and had a most enjoyable journey both directions. During the time at home I got out fishing on three occasions I think, and actually caught three lake trout. One was really quite a nice one.

I left Tina and Tara with Ram Bahadur and he did a good job of looking after them. Tara still has a slight problem with her skin but it was much better than I thought it would be.

Now the monsoon has come and gone. The flowers as usual were most beautiful. The roses are beautiful at this season and some of the flowering trees also. Prices continue to rise and many items for cooking are not available.

When at home, I bought a bicycle—five speed—thought it would save some money on petrol which is now 93 cents a litre (Canadian equivalent). Taxis have gone up accordingly. The bicycle is now in use but it was the usual hassle to get it. The bike cost $129.00

and $205.00 to ship it. When it arrived it took four days of repeated searching in the airport customs to get it. Eventually it was found under about twenty feet of luggage with two huge trunks on top of it. People walk all over this luggage even on top of zerox machine. Eventually when I found the bike the seat, pedals and kick stand were gone and the wheels all bent. Then the customs wanted $120.00 duty which I refused to pay, since it was so damaged, but eventually paid half of that. Then had to send to Canada and wait a few months to get the pedals, seat and pay duty on that again. You may wonder why I did not buy an Indian bike, and the reason is that they are very high and Kathmandu traffic being what it is, I would hate to fall off of it as one would be instantly killed. On this one I can touch the ground with my foot and with 5 speed can go up the hills without getting off. It is such good exercise that having gone through the hassle to get it am glad I brought it. However I am in constant fear of someone stealing it as it looks so attractive.

During the Dasain holiday, our Campus was of course closed and I took nine days holiday and went with one of our Nepali tutors to visit Sikkim, Darjeeling and Kalimpong. It had always been a dream of mine to visit Sikkim which used to be a Himalayan Kingdom, but is now part of India. It was such a beautiful trip partly by plane, partly by bus anc mostly by jeep. Had a most wonderful fellowship there with Christian friends and enjoyed reading and embroidery for which I got very little time at home. Nepali friends drove me all around the city of Ganktok.

Before I returned home there were two very special guests in my home. I knew they were coming, but could not be here on the day of their arrival. These guests were Kathy Running and her husband Rob Fisher. Kathy is a daughter of one of my first cousins. We are having a great time visiting when they are not river rafting or trekking.

Our nurse campus which up until now has been housed in an old palace is going to have to move to a new location. To find a home for seventy-nine girls plus a few other staff is not easy, but it seems after much searching we have found one old building which might be made suitable. Please pray for us as we contemplate moving and pray for our students amongst whom the Lord is working in a wonderful way.

May the Lord bless each one of you in a very special way at this Christmas time. ■

COUNCIL '81

May 4-7, 1981

Ewart College, Toronto

Theme: Mission is People to People

For lo, the winter is past, the rain is over and gone; The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land. Solomon's Song 2: 11, 12

Words can be a handicap, too

Words can be offensive. Handicapped is one of them.

Handicap is a form of the phrase "hand in the cap", and was used to describe a very old sport of bartering goods. But it became much more widely used in horse-racing. The handicap is the extra weight given to a superior horse in a race.

Because the extra weight was a burden to be carried, the word also developed another sense: the hindrance or burden a person had which made life more difficult.

Another theory is that handicap comes from the practice beggars had of holding their "cap in hand" to ask for charity from passers-by, in the streets.

Whatever the origins of the word—horse-racing or dependence on charity—handicapped is a term which many disabled people have learned to hate.

The word has too often been used as a noun, such as in the phrase "the care of the handicapped". This turns the description of a condition into a definition of the person.

Because words can be negative ("cripple", "spastic", "idiot") and reflect prejudiced attitudes, "disabled persons" has become more acceptable language to those working for the rights of people with disabilities.

The distinction is made between impairment (the quality of an individual), disability (the restrictions due to that impairment) and a handicap (the disadvantage which results in social life from the disability).

A child born with impaired vision is disabled by being limited in his or her sight and movement, and handicapped by a society where buildings, schools, culture and attitudes are all geared to those who have their sight.

This report draws on a draft World Council of Churches booklet for the International Year of Disabled Persons. Compiled by Bruce Best. One World Dec. 1980.

'Four-letter words' in the dictionary of the disabled

Four-letter words are offensive. So are some of the words used in referring to people with disabilities.

United Cerebral Palsy Associations in the United States are concerned about some of the inappropriate words used to describe people who have cerebral palsy.

Here are some of the 'no-no's' pertaining to cerebral palsy. The other ones we're sure you already know.

Afflicted—very negative and a definite downer! *Person who has* or *is affected by cerebral palsy* is much better!

Cerebral Palsied—Sounds like an inanimate object instead of a person. Why not *people with cerebral palsy?*

C.P.—OK to describe the condition but NOT a person. This puts all people in a neat little package and deposits them in a file drawer. Please use *who has cerebral palsy.*

Disease—Heavens no! Cerebral palsy is NOT a disease. People with cerebral palsy are as healthy as anybody else. Better to say *condition.*

Drain and Burden—We wouldn't touch these two words with a 10-foot pole. *Added responsibility* is much more positive and receptive.

Patient—Hospitals and doctors have patients. We deal in services. We have *clients.*

Poor—Cerebral palsy has nothing to do with how wealthy one is. Love and self-esteem are priceless qualities. One's character determines the richness in one's life!
Unfortunate—What's unfortunate is that this word is part of our vocabulary. Don't offend with this one.
Victim—A person with cerebral palsy was neither sabotaged nor necessarily in a plane, train or car crash. There's no way to rephrase this turkey.

United Cerebral Palsy's goal in providing this list is to enlist your aid to keep people with cerebral palsy (now doesn't that sound fine!) from sounding pitiful, inhuman or from being viewed as beings from outer space.

People with cerebral palsy have rights, too . . . including the right to fall in love and to marry, the right to hold down a competitive job of their choice, the right to an adequate and appropriate education—and most of all, the right of self-esteem.

One way of ensuring these rights is by consistent use of proper terminology when referring to those who have a disabling condition . . . terminology which denotes dignity, merit and ability.

We hope you will keep this 'dictionary' for future reference and that as the media delete these 'swear words' from their vocabularies, so will their vast public follow suit.

Horizons Spring 1980

In Memoriam

Shirley V. Scott

A meaningful service of remembrance was recently celebrated in honour of the late Miss Shirley Violet Scott, who died early in December in Victoria, B.C. The service took place in the chapel of Grace Church, Calgary and was conducted by the Rev. S. J. Stewart. Dr. Ruby Walker paid moving tribute to the life and example of this dedicated Christian lady. She told of Miss Scott's early interest in the Presbyterian Church as a teenage member of the Grace congregation. We were reminded of her subsequent years of professional service to the WMS—first as superintendent of the Saskatoon Girls' Residence, and later as deaconess in Belleville, Ontario and New Westminster, B.C.

On retiring from full time church work, Miss Scott returned to live in Calgary where she again joined Grace Church. Her missionary zeal having in no way abated, she served as president of the Elizabeth Rae WMS group and, from 1959-1961, as president of Calgary Presbyterial. We who worked in the latter capacity with her, found her to be a meticulous organizer and a dedicated counsellor and teacher. We received an "Education in Mission" under her guidance. We paid grateful tribute in the silence of our hearts as Mr. Stewart made mention of the many lives Shirley had touched during her years of happy Christian service.

Miss Scott moved to Victoria in 1964. She continued an active member of the Presbyterian Church there until failing health made it no longer possible.

While her passing brings us the sorrow of absence, it also brings joy in the sure realization of the "Welcome Home, good and faithful servant" that awaited her from the Master to whom she had committed her long and fruitful career.

Margaret E. Daniels.

NEWS

OUR CHURCH AND THE ENERGY CRISIS

Canadians use more energy per capita than any other people in the world. Of the energy we use, 48% is wasted. These were two of the significant facts presented to the Consultation on Church and Society at Glebe Church, Toronto, January 6. Rob Lowry and Mike Ellis, consultants in architecture and energy conservation, acted as resource persons during the morning plenary at which some twenty people represented various boards and agencies of The Presbyterian Church involved in Social ministry. Ellis and Lowry stressed that the church has a moral and ethical responsibility to demonstrate good stewardship of all our resources. Attitudes towards energy have to change and congregations can influence significant attitudinal change towards conservation through their local communities. Conservation offers the greatest immediate potential for reducing our energy consumption. Churches can take an active role in raising public awareness by encouraging open discussion and providing information in the form of pamphlets, books and local personnel resources.

Churches, both locally and on the national level can also set an example by careful planning. A major source of energy problems for congregations is church buildings. Before repairs are undertaken or new buildings constructed, assistance in energy conservation should be sought. The National Research Council, according to its mandate, will answer all questions from the public.

As costs rise, building temperature may have to be lowered, and sanctuaries closed during the coldest months. Congregations could consider sharing facilities to conserve energy as well as increasing ecumenical co-operation. In some communities, now, one building serves more than one denomination.

Ellis and Lowry are part of an emerging coalition on conservation of energy which may eventually become a major interchurch project, saving large quantities of energy resources and large sums of money.

Professor Jim Farris of Knox College spoke on Energy Ethics at the afternoon plenary. He outlined the World Council of Churches' program: "Energy for our Neighbour" which aims to conserve energy for those who lack resources, as well as for future use. More appropriate energy sources could be developed with money saved. People are insensitive to conservation because they are not pressed. Churches have a role in reminding people of their own finitude and the earth's limits as compared to the infiniteness of God.

It was agreed that higher costs resulting from the energy problems which the Church faces will likely force organizational changes at the national level. A need was expressed for an educational campaign to motivate people to conserve energy and to provide information on ways and means.

The Consultation, after small group discussion, made these recommendations relating to energy:

—to recommend study of the concept of a

bi-ennial General Assembly with greater emphasis on local responsibility through strengthened synods

—to establish a task force on energy conservation with the Church Architecture Committee to deal with both practical and justice issues

—to support our church's initial participation in an inter-church coalition on energy conservation

—to consult with the Stewardship Committee of the Board of Congregational Life with regard to the inflationary implications of the energy crisis on the church budget.

The executive of the Consultation will now draw these recommendations to the attention of the Church so that further action can be taken. The Consultation was created by the General Assembly in lieu of a Board of Church and Society and reports directly to the Assembly.

ECUMENICAL AID TO ITALY'S EARTHQUAKE VICTIMS

Geneva (EPS)—With an initial appeal for US$100,000 the World Council of Churches (WCC) participated in the international effort to help the victims of the earthquake which devastated parts of Southern Italy on 23 November, 1980. It took less than five days for the appeal made by the Commission on Inter-Church Aid, Refugee and World Service (CICARWS) of the WCC on 26 November, to be met by church-related agencies. The funds have been used to send thousands of blankets, raincoats and waterproof boots as well as tents to the affected region. The remainder of the money will be used to finance rehousing. CICARWS is working in close collaboration with the Federation of the Protestant Churches in Italy (FPCI). Among the Church agencies responding to the CICARWS appeal are those in Switzerland, Great Britain, Australia, Denmark, Sweden, the Netherlands, the Federal Republic of Germany and Canada.

The Presbyterian World Service and Development Committee has forwarded funds to the World Council of Churches' CICARWS appeal and to the Waldensian Church in Italy, our partner church. Over $12,000 in donations was received to the Earthquake appeal. Some of these funds were also designated to Algeria.

POLITICAL DEATH TOLL HIGHLIGHTED BY AMNESTY INTERNATIONAL ANNUAL REPORT

People were murdered by government forces or executed for political reasons in more than 30 countries in the 12 months reviewed by Amnesty International's annual report, published Tuesday, December 9, 1980.

The victims included peasant families in El Salvador and Guatemala; members of political, religious and ethnic groups in Iraq, Iran and Ethiopia; and people in all walks of life in countries as far apart as Afghanistan, Chile and the Philippines.

The 408-page *Amnesty International Report 1980* also documents the extent of detention without trial, torture and other forms of repression.

Organized on a regional and country-by-country basis, with entries on 110 nations, the report offers a wide-ranging account of challenges to human rights. It shows that the problem cuts across national and ideological boundaries, pointing out violations in countries north and south, east and west, industrialized or developing.

It describes the use of restrictive laws, labor camps and psychiatric abuse to punish dissenters in the Soviet Union. It calls attention to police brutality to members of ethnic minorities in the United States, sometimes resulting in deaths.

Examples of the suffering and problems on which it provides facts are: political prisoners held for years without trial in Bangladesh, Singapore and other countries; the damaging effects of the isolation imposed in the Federal Republic of Germany on prisoners held in connection with politically motivated crimes; the jailing of people who try to leave Romania or the German Democratic Republic without permission; the questions raised by the way non-jury courts operate in Northern Ireland.

A major purpose of the report is to provide an account of Amnesty International's work in the period covered, from May 1, 1979 to April 30, 1980.

An independent movement which now numbers more than 250,000 members and supporters in more than 130 countries, Amnesty International works for the release of prisoners of conscience, fair trials for all political prisoners, and an end to torture and the death penalty.

MILLION DOLLAR APPEAL LAUNCHED FOR REBUILDING VIETNAMESE CHURCHES

Geneva (EPS)—An appeal for more than one million dollars has been launched this week to provide material aid and financial assistance for church reconstruction in Vietnam.

The US$ 1,375,000 appeal follows a request from the "General Evangelical Church of Vietnam" (Eglise Evangélique Générale du Vietnam) to the World Council of Churches' (WCC) Inter-Church Aid, Refugee and World Service (CICARWS) to reconstruct 20 churches, chapels, parsonages and other church-related buildings in Hanoi and Haiphong and in nine provinces of Vietnam within 350 kilometres of the capital.

The churches and other buildings were destroyed or damaged by bombing during the 1964-72 war. Some have been provisionally repaired. They now need to be permanently or completely reconstructed.

In a letter to related churches and friends, CICARWS director, Jean Fischer says: "This is the first opportunity offered to the ecumenical fellowship to engage in a large-scale inter-church aid effort and to express solidarity with the church in Vietnam, although WCC related churches and agencies have made substantial contributions to reconciliation and reconstruction efforts for the people of Vietnam throughout the last decade or so".

TUTU AWARDED ONASSIS PRIZE

Athens (EPS)—Bishop Desmond Tutu, general secretary of the South African Council of Churches (SACC) has been awarded the Alexander S. Onassis public benefit foundation award.

The prize, valued at $100,000, will be presented in June. The citation says the award is for the Bishop's "leading contribution to the worldwide struggle against racial discrimination and his unflinching courage in expressing the demand for an equal and peaceful co-existence between whites and blacks in South Africa".

The foundation was established in honour of the late Aristotle Onassis' son Alexander, who was killed in an air crash in 1973.

Bishop Desmond Tutu has been restricted to South Africa since his passport was withdrawn by the government in March 1980.

wms highlights

Calgary-McLeod Presbyterial Special Meeting

Rev. Charles Scott was guest speaker at a special gathering of the Calgary-McLeod Presbyterial and friends in November.

Seven years ago Charles Scott was asked by the Synod of Blantyre, Malawi, to be Associate Minister of the St. Michael and All Angels' congregation. Among his many duties was Director of Theological Education by Extension in Malawi, which is a comprehensive course to train lay people to minister and witness as effective and caring Christians in their own communities. Charles is now saying, "Why not Canadians?" He feels the third world people can teach us a great deal about Christian commitment.

The event was convened by Mrs. Doreen Hall of Knox Church and conducted by Presbyterial President, Mrs. Helen Willis.

Jean Allum Auxiliary 100th Anniversary-Knox, Dundas.

When the Jean Allum Auxiliary of Knox Church, Dundas, celebrated their 100th Anniversary the members had charge of the morning church service on November 9th. The president, Mrs. F. I. Galbraith presided and Mrs. J. W. Murray, Mrs. A. B. Morris and Mrs. Nancy (Allum) Frost conducted the devotions. Dr. Margaret Kennedy told of her missionary experiences in India and of the marvellous influence the knowledge of the Gospel had on the peoples' lives.

During the social hour following, two granddaughters of a charter member presided at the tea table and the cake was cut by the granddaughter of a second charter member.

He causeth his wind to blow, and the waters flow.
Sing unto the Lord with thanksgiving!
Praise ye the Lord. (from Psalm 147)

NOTICE TO ALL GROUPS

In order for your group to be registered as a Charitable Organization it is necessary for you to file two separate forms with the Department of National Revenue.

These are mailed to you directly each year and must be returned by March 31st each year.

The two forms are: a Public Information Return, form T3010, and the Annual Information Return, form 2052.

If you have not received these forms or require further information contact:

Revenue Canada, Registration Division,
Charitable and Non-Profit Organizations Section,
400 Cumberland Street, Ottawa, K1A 0X5.

FORM OF BEQUEST

I give and bequeath to the Women's Missionary Society (Western Division) of The Presbyterian Church in Canada the sum of .... dollars, free of succession duty. I declare that the receipt of Treasurer for the time being of the said Society shall be a sufficient discharge to my executors for payment thereof.

FILMS/
RESOURCES

PLEASE NOTE:

The slide set "**A Visit to India**" referred to in your India/Nepal Adult Study packet, session 2, page 2 has been produced as a film strip "**A Stranger in India**"—available from Mission Education, BWM, Presbyterian Church in Canada, 50 Wynford Drive, Don Mills, Ontario M3C 1J7. Cost is $6.00 including filmstrip, cassette and script.

NOTICE TO ALL CAMERA BUFFS

THE 1982 PRESBYTERIAN CHURCH CALENDAR NEEDS GOOD COLOUR SLIDES.

The theme **"MISSION ON YOUR DOORSTEP"** is meant to focus on mission in your own community and across Canada. Some possible subjects are: mission outreach projects in your congregations or presbyteries; rural and urban experiments in mission; ministries among minorities; outreach in the far north; new church extension and church growth. Pictures of people in action and of the beauties of nature are encouraged. Use your imagination! Also, don't forget the seasons—Christmas and Easter, summer and winter, etc.

PLEASE SEND ONLY ORIGINAL HORIZONTAL COLOUR TRANSPARENCIES (slides, ektachrome preferred) HAVING GOOD TECHNICAL QUALITY, COMPOSITION AND IMPACT.

PLEASE DO NOT SEND negatives, black and white slides, pictures of pictures or vertical slides.

YOU RECEIVE $50.00 FOR EACH PHOTO WE USE.

Include a brief description of each transparency along with a self-addressed envelope, and send them to

The Calendar Committee,
50 Wynford Drive, Don Mills, Ontario, M3C 1J7

DEADLINE: APRIL 1, 1981. ACT NOW.

We will return all slides to you.

In Remembrance

rs. Jane Jamie
nox, Carberry, Man.

iss Elizabeth Jones
nox, Elora, Ont.

rs. Della Doyle
. Lukes, Finch, Ont.

rs. Winnifred McLaren
rs. Charlotte (Lottie) Horner
oss St. Andrews, Forester's Falls, Ont.

rs. Wm. Harper
. Andrews, Grimsby, Ont.

rs. Lorraine McGillivary
estminster-St. Paul's, Guelph, Ont.

rs. George Dustan
halmers, Hamilton, Ont.

Mrs. Elizabeth (Bessie) MacEachern
St. Andrew's, Kitchener, Ont.

Mrs. Wm. Gray
Elmwood Ave., London, Ont.

Mrs. Jean Clare
New St. James, London, Ont.

Mrs. Morris (Alma) Turner
Omagh, Milton, Ont.

Mrs. Eleanor Patterson
Paris, Paris, Ont.

Mrs. Oscar (Gertrude) Christink
First, Pembroke, Ont.

Mrs. Russell (Violet) Howick
First, Port Colborne, Ont.

Mrs. Neil McLean,
Gordon, St. Elmo, Ont.

Miss Jessie E. Walls
St. Andrew's, Saskatoon, Sask.

Mrs. Cora Andrews
Wychwood-Davenport, Toronto, Ont.

Mrs. Delia Swain
St. Andrew's, Welland, Ont.

Mrs. Betty Stevenson
Miss Winnifred Parnell
St. Andrews, Windsor, Ont.

Miss Annie H. Kennedy
St. Andrews, Wingham, Ont.

Mrs. J. Y. Garrett
Woodstock, N.B.

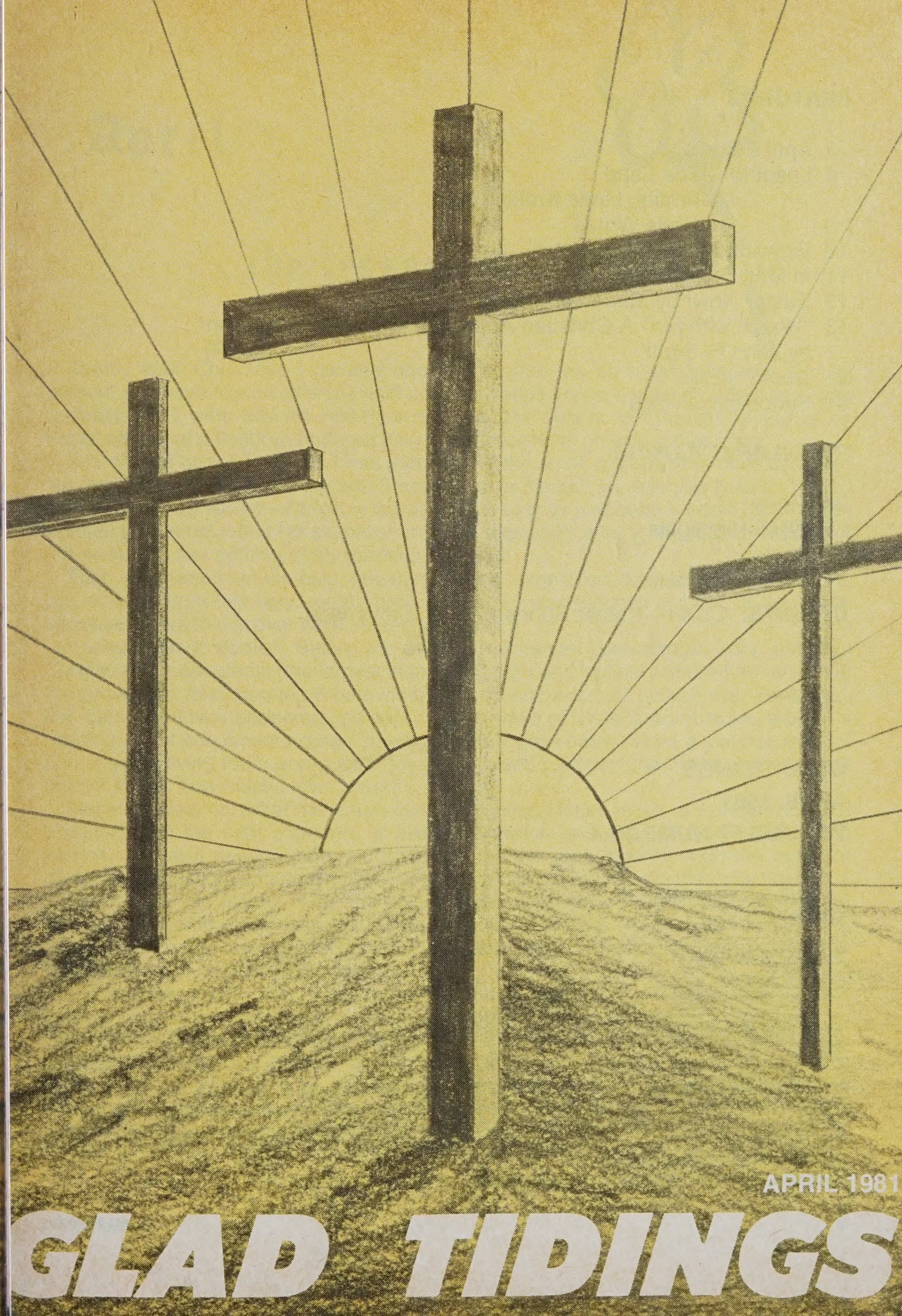
THE GRASS ON THE MOUNTAIN

From the Paiute American Indian
Transcribed by Mary Austin

Oh, long long
The snow has possessed the mountains.

The deer have come down and the big-horn,
They have followed the Sun to the south
To feed on the mesquite pods and the bunch grass.
Loud are the thunderdrums
In the tents of the mountains.
Oh, long long
Have we eaten chia seeds
And dried deer's flesh of the summer killing.
We are wearied of our huts
And the smoky smell of our garments.

We are sick with desire of the sun
And the grass on the mountain.



APRIL 1981

GLAD TIDINGS

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GLAD TIDINGS
APRIL 1981
VOLUME 57 NUMBER 4

L. JUNE STEVENSON
EDITOR

ISABELLE MURRAY
CIRCULATION

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Second-Class mail registration number 0606.

April

...the lesson of the amaryllis

Shortly after Christmas I planted one of my gifts—an amaryllis bulb—the kind of present you have to wait to enjoy, and one that keeps you in a state of anticipation and curiosity. As I write this it's mid-February (we are always two months ahead of an issue) and what a thrill I've had watching the phenomenal growth of that plant.

When I first opened the box I was surprised at the small amount of soil in it considering the size of the bulb and the pot. Since I'd never planted an amaryllis before I figured it was like a new recipe—I'd follow the directions exactly and hope it would 'turn out' on the first try. I must admit I'm skeptical at times, especially after a few culinary flops over the years—to say nothing of my gardening efforts.

Then, as I examined the bulb, I thought: Can a magnificent flower like the one on the box emerge from this ugly, rough, brown shape? I was tempted to peel off the tightly wrapped layers to discover what secret lay inside.

I needn't have worried. Before my eyes, the amaryllis grew almost daily, until last Sunday as I measured it (the largest stalk being eighteen inches) I noticed a tiny split at the peak. The next morning it had widened to reveal a hint of pinkish-red. Yesterday, the folds of a flower appeared and today, in the wake of winter's worst storm, a petal is slipping out of one smooth green sheath. In a few days there will be a glorious burst of spring in my living room and a lot of joy in my heart. I suspect the friend who gave me the gift knows how much I love flowers.

I take no credit for what the amaryllis is becoming. Nature is full of wonders. Even if shielded from the right elements, a plant will stretch and reach out beyond itself in search of what it needs. Long, sturdy potato tendrils grow right through the bag in a dark cupboard and plants defy obstruction by cracking cement walls that hide the sun.

We too are like plants. From the tiniest 'core', we have our beginnings and as we grow, we develop layers like the amaryllis bulb—layers of wisdom and knowledge. Someday, like that beautiful red blossom, a person bursts forth in the form and shape that nature (and heredity) intended.

Within each person too, there is an indefinable force that struggles and reaches beyond obstacles for what one needs to develop to full potential. As Browning said, . . . *man's reach should exceed his grasp, or what's a heaven for?* Even if we do not reach our potential within our lifetime, the important thing is to struggle and search, adding layers to our development. Success in life is not measured by achieving one's goals but through the process of actively striving for them. *Learn as though you will live forever; live as though you should die tomorrow.*

L. June Stevenson

LESOTHO

SOUTH ATLANTIC OCEAN
SOUTH AFRICA
Durban
INDIAN OCEAN
Cape Town
LESOTHO

Lesotho is an independent country in Southern Africa, surrounded on all sides by South Africa. It lies entirely outside the tropics and this, together with its great height above sea level, result in its being free from the tropical diseases which cause problems elsewhere in Africa. In area it is approximately 30,300 sq. km. which makes it similar in size to Belgium.

Lesotho is a land of mountains and is the only country in the world with all its land situated more than 1000 meters above sea level. Mount Thabana-Ntlenyana is 3481 meters, the highest point in southern Africa but far short of Mount Kilimanjaro in Tanzania. The original Lesotho consisted mainly of the high plains and adjacent areas. Modern Lesotho has lost much of the western part of this land to South Africa and is made up mainly of the high mountain ranges. Within the present boundries, the eastern three-quarters of Lesotho is occupied by the rugged and largely inaccessible mountains. Only the western quarter of the country consists of the so called lowlands—in reality high plains at about 1500 to 1600 meters above sea level. The lowlands are all that remains of the original Lesotho.

Lesotho enjoys a temperate climate with well-marked seasons. More than 85% of the annual rainfall occurs in the seven months from October to April. In the winter months from May to September precipitation is rare but when it occurs it takes the form of snow in the mountains. The lowlands usually experience at least one snowfall per year. On the average Lesotho enjoys clear skies and sunshine more than 300 days per year. Sunny winter days are warm, but nights are cold.

Lesotho is predominantly a grassland. In most areas trees are very scarce. 150 years ago wild animals of many kinds were plentiful in Lesotho. Today the larger species have almost completely disappeared.

The name of the country is Lesotho. The name of the people, Basotho. The language they speak is Sesotho. The population is estimated to be approximately one million with another 200,000 living outside the country, many working in the mines of South Africa. Approximately 40% of the population is Roman Catholic, 25% belong to the Lesotho Evangelical Church, 11% to the Anglican Church and 6% to other Christian churches. It is estimated that approximately 18% of the population is non-Christian.

⟶

profile

let
lesotho
smile
on
you

MISS LINDA KREKLEWETZ

Ever since committing herself to Jesus Christ as Lord and Saviour in first year university Linda Kreklewetz has had a deep interest in overseas service. Twelve years later she felt she could not put it off any longer so wrote to the Board of World Mission about the need for teachers. She confesses: "In a way I hoped they'd say they didn't need me and then I could say I'd done my bit". But just the opposite happened. There was an urgent need for qualified math teachers, so the process of interviews and orientation began, which would eventually land her in Lesotho in Southern Africa in 1980. She is the first missionary of our church to go to Lesotho.

Linda was born in Saskatoon, but spent time in many parts of Canada as her father was transferred from place to place in the armed forces. They had longer stints in Ottawa and Alberta. After her first year at Carleton University Linda went to the University of Alberta where she was graduated with a B.Sc. in 1970. Following a further year of training in Education she taught for three years in Oshawa High School and six years at Trafalgar Castle School, a private school for girls in Whitby. She taught all of the high school math and some junior science.

As a member of St. Luke's Presbyterian Church in Oshawa there is little that Linda *hasn't* done. She has served as youth leader, church treasurer, Secretary of the Board of Managers, elder, Chairman of Mission and Outreach Committee and leader of Vacation Bible School.

Besides church activities Linda has given much time to the area committee of Inter Varsity Christian Fellowship, was a teacher-sponsor for I.S.C.F., and served as chairman of the Leadership and program committee of the Camp Iona Board. When relaxing she likes to sew, ski or go camping.

Linda has been assigned to teach math (and some science) in an isolated area under the Lesotho Evangelical Church. She is on a two-year overseas volunteer appointment. Linda requests prayer that she "will be the best teacher possible and be sensitive to the needs of people".

→

Linda Writes—

from the land of mountains, sunshine and a simpler life-style

The rain is coming down in torrents and the Basotho Christians are rejoicing. Lesotho has been experiencing a severe drought and now finally the rains have come. Praise God, and yet I cannot help but wish that the rain had held off for a day or two. Yesterday was the last day of a two-week Sesotho language course and today I had planned on returning to Mapholaneng to prepare for the new school year which is scheduled to begin in three days. The road to Mapholaneng is a "fair-weather path for four-wheel-drive vehicles" and when it rains the rivers are too deep to ford so the taxi does not run. Although I must wait, I can be thankful that I have been given refuge at a very comfortable Roman Catholic mission station and it is a great opportunity to reflect on God's faithfulness over the last few months and to dream expectantly about the future.

Mapholaneng is a small village in the Mokhotlong District high in the north-eastern mountains of Lesotho. I am the first white woman to live in the area in five years so I have made quite a stir—everybody waves, the children come running and the babies cry. The people are for the most part subsistence farmers. They are not starving, but they have little more than the essentials—a hut, a few animals, one set of clothes, and a blanket to wear around their shoulders to keep out the cold.

I have a very comfortable house within the school compound and the only house in the village with an indoor tap so I feel very fortunate. I cook on a one-burner kerosene stove, but most evenings the electrical generator is turned on for a couple of hours. The shops carry a very limited supply of food stuffs, but a friend brought me a good supply of dried beans, dried fruit, nuts and skim milk powder from the lowlands so I am managing very well. I cannot buy fresh meat, but I bought two laying hens so I always have fresh eggs. The only vegetables I can buy are potatoes and cabbages so I have planted a garden. Both the garden and the hens are new experiences for me. It took a while to get used to, but now I am really enjoying my new "simpler life-style".

In an effort to keep the young people from leaving the mountains, the Lesotho Evangelical Church opened a high school in Mapholaneng about 20 years ago. I believe I am the first qualified mathematics teacher that the school has ever had so both students and staff welcomed me enthusiastically when I arrived in September. Although the students are for the most part anxious to learn, it did not take

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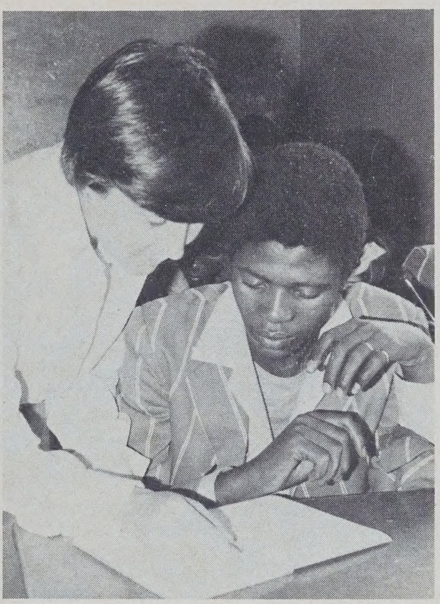
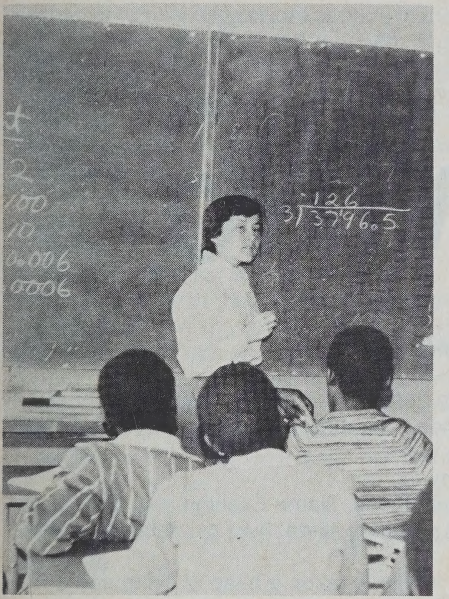


me long to discover that their background in arithmetic is weak and their command of the English language (the language of instruction) inadequate. I spent the first couple of months teaching the students the basics, and they spent the first couple of months teaching me to slow-down, to be patient and to be content with small successes like 56 out of 60 form A students mastering the multiplication tables.

When I arrived, I discovered a young but enthusiastic Student Christian Movement at the school. The group already had two teacher sponsors, but they welcomed my participation. The students have been teaching me the dance steps to their choruses and I have been providing some leadership in the area of Bible Study. In the new school year I am hoping that I can encourage the student executive to plan a more balanced program—a challenge for any youth group and a special challenge when you have a $20 per year budget.

The school has an enrollment of about 125 students and of these about one-half board at the school. The buildings are in a general state of disrepair and we need at least two more classrooms. The students do without many of the things that Canadian students take for granted—a pencil sharpener, electricity, indoor taps and plumbing, and audio-visual aids. The boarding students carry water from outdoor taps to wash in small basins and some have to double-up in single beds. In the winter the temperature drops well below freezing and the snow blows, but there is no way of heating the buildings so everybody just wears an extra blanket. The students' diet consists of porridge, corn-meal, bread, beans and cabbage. Not a very happy picture from a Canadian



perspective, but the students are content. They enjoy life—laughing, singing, dancing. They know what it means to be content in all circumstances.

Almost everybody in Lesotho is associated with the Christian Church, but the majority do not attend worship services. The country is plagued by many serious social problems. Fifty-five percent of the Basotho men are migrant workers in the South African mines and are only home for a couple of weeks each year. The lowlands of Lesotho have been urbanized very quickly. Both of these situations have contributed to a high and growing incidence of alcoholism, adultery, juvenile delinquency and theft. I had read such glowing reports about the African church that I was quite disappointed to find the church in Mapholaneng reflecting so little life or joy. They meet together for Sunday worship, but the church has no Christian Education program, no out-reach program, and no times for fellowship or prayer. I would like to help, but without a basic knowledge of Sesotho there is little I can do. Please pray that the church leaders will begin to respond to the leading of the Holy Spirit.

I have started a weekly Bible Study for teachers, and God has really blessed our times together. There are four other ex-patriots at the school—two young North American men and an Indian couple. The five of us and several Basotho meet to study God's word and pray together. Such a mixture of cultural and theological backgrounds makes for some very interesting insights into the old, familiar passages.

Early in December I agreed to assume the task of being the Girls' Boarding Mistress in addition to my regular teaching duties. What a challenge and yet what an opportunity to influence for good.

Thank you for the cards and letters. What an encouragement to know that WMS and prayer groups all across Canada are interested in my task and are praying for me.

Although there have been lonely and anxious times, I am experiencing God's faithfulness in some new and wonderful ways. He is indeed fully supplying all of my needs. Life in obedience to Christ is such an adventure! May God grant you the fulness of joy as you pursue your own adventure with Him.

Ka Khotso (Peace)

Note: Linda writes that all the photographs were taken within .5 km. of her house. Ed. ■

GROWING

by Elsie McKague

I remember as I approached my tenth birthday being disappointed to learn that I was not yet in my teens, that magic age when I could put up my hair, wear long skirts and walk in high heels.

"You'll have to grow some more", said my mother.

Grow I did, a surprising amount in my mid-teens. Dame Fashion also took me in hand. Ironically, short became my hair and short my skirts, but I did achieve the high heels (tho' I teetered on them).

And so I was grown-up. Wasn't I? Well, hardly. It takes a heap of living and a lifetime to attain that. The wisdom of the ages is not an inborn attribute (though sometimes children seem as wise as they will ever be). We all have to learn life-skills, learn to live with others but stand on our own feet; to strive to do to others as we would have them do to us; to offer support; to believe that our faith will carry us through and will be strengthened through life's dark days. We grow slowly, and often, therefore, with painful effort.

Growth is a miracle. I need only look at our catalpa tree to be reminded of this. Ten years ago last fall we planted it, a small sapling, in the wasteland of our new backyard. Spring came, flowers bloomed. The catalpa did nothing.

"It's dead. We've wasted our money", I complained.

But a day came when there was a greening on its branches. Slowly the leaves crept out of their cases—and finally, fully heart-shaped, they formed in contrast to its few white flowers. Every year since then I've looked—and wondered—and always it has lived up to and exceeded my hopes. It waits for the right temperature, the sun, the rain. Growth in nature must be fostered by the elements and the increase will come.

Growth is a miracle. Being a grandmother has give me the opportunity—since I can usually stand off and view the scene more objectively than I did with my own children—to observe how little helpless babes, "with no language but a cry", gradually become thinking articulate children, with minds of their own, growing in many ways more quickly than they will in later life. How so? Can it be that they are imitating *us*? At times they *are*—which lays a heavy responsibility upon us. Naturally they will increase in stature, and their minds will gather knowledge. But knowledge alone is not wisdom. They need steering and fostering—and love in the doing of it.

They are growing into life as we did. We cannot live it for them. Have *we* grown enough to show them, by word and example, the worth of people, regard for others, respect for racial differences, a pride in themselves (and by this I do not mean vanity), belief in a higher power and a growth in grace and in the precepts of Christian faith? Can we nurture, love and wait for the increase?

Growth need never stop—growth through the stretching childhood and teen-age years, the hurly-burly of early adulthood and middle life—nor need it cease though physical powers are sapped by rising years.

The poet said:

Grow old along with me,
The best is yet to be,
The last of life
For which the first was made.

No generation is "over the hill". Beyond yet are uplands to be explored. The world is still out there, waiting for the increase that the counsel of those experienced in years can give. What though some of us may never feel at ease in metric, there are still tears to be dried, still need for the "listening ear", still words of encouragement and praise to be sounded forth, still opportunity to "grow in grace and in the knowledge and love of Christ Jesus, our Lord".

Growth is a miracle. In it is the hand of God.

Mrs. McKague lives in King City and is a member of the WMS Evening Auxiliary, St. Andrew's Church. ■

In Memoriam

Myrtle MacKinnon

Miss Myrtle MacKinnon, a faithful servant of The Presbyterian Church in Canada for many years, passed away in Charlottetown on January 3, 1981, at the age of 91.

Miss MacKinnon, a native of Sturgeon, P.E.I., was a graduate of Ewart College (the Missionary and Deaconess Training School). She served for 32 years as Superintendent of the Presbyterian Home for Girls, Toronto. She was the Presbyterian Hospital Visitor at three of the major Toronto hospitals for about 5 years. She retired some 20 years ago.

In recent years Miss MacKinnon lived in Charlottetown in the winters and at Murray Harbour North in the summers with her sister, Mrs. Blanche Donnan.

The funeral, on Sunday, January 4, 1981, was conducted in Charlottetown by the Rev. John R. Cameron, assisted by Mr. Thomas Kay of Murray Harbour North. Among those present was Mrs. A. J. Murchison, President of the WMS (E.D.).

EASTER NOW!

It is not Easter yet.
The wind goes moaning round the dark'ning hills
and black clouds flee across the sombre sky;
forked lightning flashes and the thunder rolls.
The pilgrims at the foot of that huge cross
look up in mute bewilderment.
"Why did it happen, Lord?
You were so innocent, so full of love—
for us and all the rest.
Oh, Master, tell us why!"

Another day, and in a misty garden
the sun breaks through the early morning gloom;
one dazzling ray picks out the empty tomb.
"He is not here!"
But on the grass we see his sandaled footprints
And in the morning breeze we hear his voice:
"Go now and tell what you have seen and heard.
My spirit will be with you and my love commands."

It's Easter now!

Marian Johnston

Marian Johnston is Supply Secretary on the Council Executive and Chairperson of the Editorial Committee.

REMINDER: W.M.S. ANNUAL COUNCIL MEETING

May 4-7, 1981
Ewart College

Your PRAYERS are asked for all delegates, speakers and program participants.

International Year
of Disabled Persons
1981

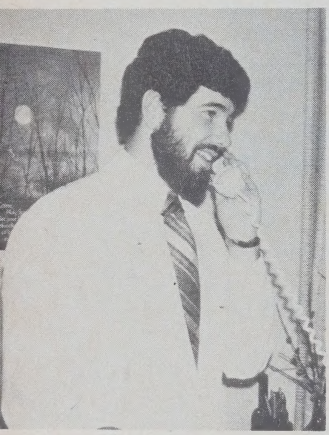
Année internationale
des personnes handicapées

> *The most precious gift in community is rooted in weakness. It is when we are frail and poor that we need others, that we call them to live and use all their gifts. At the heart of community are always the people who are insignificant, weak and poor. Those who are "useless", either physically or mentally, those who are ill or dying, enter into the mystery of sacrifice. Through their humiliation and the offering of their suffering, they become sources of life for others. "Upon him was the chastisement that made us whole." (Isaiah 53:5)*
>
> *Vanier*

"WATCH WITH ME"

A Christian Approach to the Dying Person

by John F. Scott



In my search for enlightening and thought-provoking material in this year of Disabled Persons *I heard about John Fraser Scott. He is not only a medical doctor but an ordained minister. Currently Dr. Scott is the Director, Palliative Care Services, St. Michael's Hospital, Toronto and Assistant Minister, Knox Presbyterian Church, Agincourt. He has served in hospitals in Canada, the U.S. and London, England; has written and presented many papers relating to care of the terminally ill at international conferences and is a lecturer on the Faculty of Medicine, University of Toronto. His curriculum vitae is impressive and those of his papers I have read reveal not only his deep understanding of the needs of the terminally ill but some of the solutions the church can adopt in a meaningful ministry with the disabled. When we finally met in my office I was prepared for an older, greying gentleman with the wisdom and experience of the years on his brow. I was surprised but not disappointed. John Scott is only thirty-two but he obviously knows what it is like to make every moment count. May God bless him in his ministry and open our hearts to receive his timely message. Editor.*

Jean Vanier, who has established several communities for the mentally handicapped, invites us to welcome the wounded ones as instruments of God's healing in our society. We must allow the disabled, the sick and the dying to be our teachers. In the midst of their struggle they will teach us the value and meaning of human life.

In this International Year of Disabled Persons, we are called to recognize our own poverty and disability. We are called to create Christian communities where the weak and wounded are treasured and allowed to grow in love.

Staff at St. Michael's Hospital, The Palliative Care Unit.

The dignity of man is most clearly visible at the very point when his own functional and economic value has disappeared.

In my work with patients who suffer from advanced cancer and other critical diseases, it is often said that we care for the 'dying'. Yet such a designation is inaccurate. These men and women are not dead—they are very much alive. In the midst of their struggles and triumphs they teach all of us how to live more fully.

Our task is not to hasten death but instead to allow each person to *live* as fully as possible within the limits imposed by their disease—*to live until they die.*

HOSPICE CARE

Since the late 1950's there have been a number of articles published in North America and Europe pointing out the glaring deficiencies in our care of the terminally ill. A 1973 study by *Dr. Balfour Mount at the Royal Victoria Hospital, Montreal demonstrated the poor sympton control and serious psycho-social problems faced by cancer patients in a university hospital. In searching for a solution Mount studied the hospice model of the U. K. and, in particular, the work of Cicely Saunders at St. Christopher's Hospice, London, England. Since 1967 this autonomous facility has become a world leader in providing both scientific and compassionate care to patients with advanced cancer. The studies published by Saunders have demonstrated the impressive level of pain control achieved by the hospice team.

. . . the dying teach us the importance of simplicity.

The word 'Hospice' comes from the Latin *hospitium*—meaning hospitality. In Medieval times, the term 'hospice' was applied to the communities set up along the major travel routes of Europe to provide

*Dr. Mount is the Director of the Palliative Care Unit, Royal Victoria Hospital, Montreal.

rest and entertainment for pilgrims, travellers, and the sick. Those who are searching for better ways of caring for the dying—where technology could become the servant of compassion—have taken up the medieval word hospice in a fresh way.

In 1975 Mount established a Palliative Care Service at the Royal Victoria Hospital, Montreal in an attempt to adapt the hospice model to fit the needs of a university hospital. The service was composed of a 12 bed Palliative Care Unit, a specialized home care service and an interdisciplinary team to provide advice to staff throughout the 1000 bed hospital.

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In January 1978 St. Michael's Hospital, Toronto formed a Palliative Care consultation team to provide assessment and therapy of pain and other symptoms. In this model, the patients are spread throughout the 700 bed teaching hospital and remain under the control of the referring physician. This symptom control team (physician, two nurses, social worker, chaplain and volunteers) offers advice and support to medical and nursing staff and participates in the care of patients at home and in outpatient clinics as well as on the wards. Over the last three years, the attitudes of staff have shifted from skepticism and resistance to acceptance and co-operation as they observe the improvement which such a team approach can have on patient care. The prescribing patterns of physicians have moved towards achieving better control of pain and better use of pain drugs.

Yet wherever a large cancer population exists, a special Unit or hospice is needed in addition to a team. At St. Michael's we plan to open a 12 bed Unit designed for patients with advanced cancer who have complex symptoms. Such a Unit creates a therapeutic environment, a supportive community composed of patients, families, staff, and volunteers who can bring a nonprofessional freshness and vitality to the bedside. Here is an opportunity for the local congregation to get involved in hospice care.

'TOTAL PAIN'

The 'Pain of Dying' certainly involves more than physical distress. Emotional turmoil, social problems and philosophical and spiritual questions may all contribute to the 'Total Pain' (the total suffering) that a patient and family experiences.

Our therapy must not simply attack a disease—it must care for the whole person and the entire family. The home remains the ideal place in which to die and we must provide the physical and emotional support services to allow this whenever the patient and family wishes. The Church community can assist the family by providing practical support (food, housekeeping, shopping, driving) and by committing themselves to regular intercessory prayer.

A person who faces the crisis of death may also suffer spiritual pain. Patients and families begin to ask deep philosophical questions about the meaning of life. Some undergo a crisis of faith and others wrestle with guilt. Good pastoral care by ministers, elders and laity is essential. We are given the privilege of communicating, verbally and non-verbally, the love and forgiveness of God not only through a ministry of Word and Sacrament but also through our willingness to love, listen to and surround the sick person with our prayers.

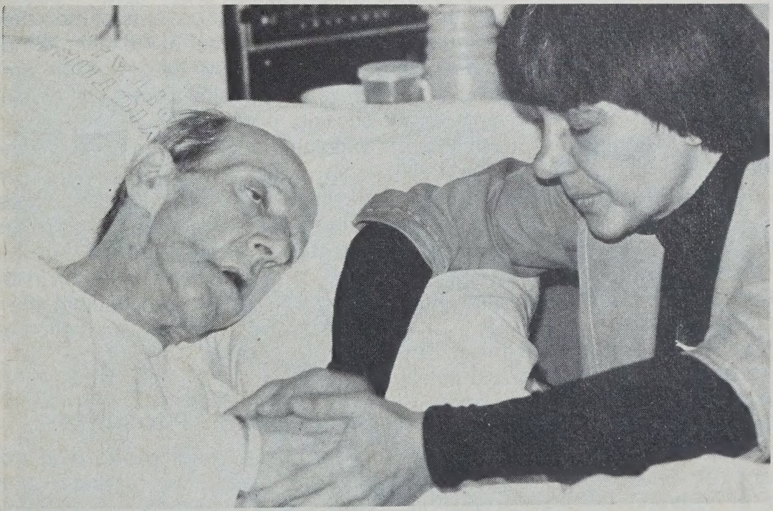
Many of our patients are under 40 (average age 50-55) so the pain of separation is often very deep. After the death, we must search for more effective ways to assist the patients' families in the painful process of grief and reintegration. The community of faith is the ideal place for such bereavement support programmes to develop.

ABANDONMENT

One of the deepest fears of a dying person is the fear of abandonment—the fear of dying alone. Most of us want someone beside us; yet most terminally ill patients still die alone in a dark hospital room with the voices of strangers in the distance.

In the Garden of Gethsemane, Jesus asked his disciples to stay with him as he faced his own death—to participate in his struggle. Each time we encounter a dying patient, we hear the same invitation: *Watch with me.*

Studies in the United States have shown that nurses answer the call-bells of terminally ill patients more slowly than they answer those of patients with a good prognosis. We know that physicians visit dying patients less and less frequently for shorter and shorter periods. This lack of



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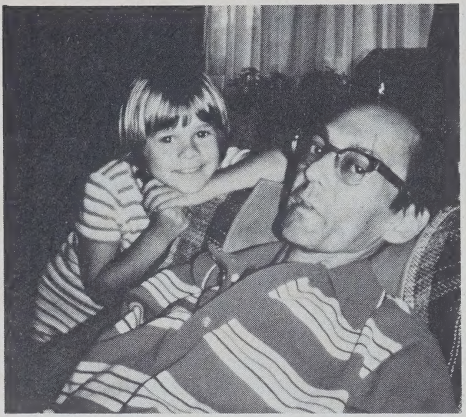


The home remains the ideal place in which to die . . .

contact not only increases the sense of psychological isolation but also leads to poor symptom control.

Another form of isolation is caused by 'the Conspiracy of Silence'. In a misguided attempt to protect him or her from depression, a patient may not be told their diagnosis or prognosis. One fabrication leads to another until the entire family and health care team are living a lie. In the later stages of disease, almost all patients realize they are dying. The conspiracy of silence says to the patient that what is going to happen to him—the way he will die—is going to be so horrible that even his doctor won't talk to him about it.

Though it may spring from misguided love, the decision of physician and family to remain silent condemns the patient to live with his fears *alone*.

Yet we must also remember that normal psychological development involves the growth of appropriate defence mechanisms. With the advent of 'death and dying' literature over the last ten years, I have seen a number of physicians beginning to tell terminally ill patients their prognosis. Yet often they do so coldly, mechanically, as if such a task were only a matter of conveying information.

While dishonesty is not an option, we cannot strip our patients of their defences. In the 4th Chapter of the letter to the Ephesians in the New Testament we are urged to go on speaking the truth in love. Discussing prognosis with a patient is an ongoing process. It demands patience, humility and a commitment to listen. The truth we speak is not God's truth unless it is communicated in love. Often physicians fear that honesty will dash their patients' hope. Yet as we speak the truth in love, the dying person teaches us that the gift of hope is far deeper than a question of prognosis.

"THE SICK ARE PROPHETS"

Our society attempts to hide from the sick and dying. Any reminder of human weakness and finitude must be avoided at all costs. By showing us the futility of our materialistic striving and our frantic pace of life, the dying are prophets. They call us to re-evaluate our priorities—to reject the tyranny of the urgent and to concentrate on relationships. As we get caught up in projects that spiral in size and complexity, the dying teach us the importance of simplicity.

As we sit in the presence of a dying patient we are forced to ask, "What is man"? From an economic point of view the patient is useless to our society. As his body and mind become progressively less functional, some are tempted to view him as simply a drain on our time and resources. Our modern western view shows a dangerous tendency to identify the value of human life with productive capability, or the function of brain cells.

But Christianity stresses the equality of human worth. All human beings are of equal value in the eyes of God since all are God's creation and all share an eternal destiny. While the quality of life remains of vital concern, the value of a person does not change with shifts in the quality of that person's life. 'Value' as a person is not based on any inherent human attribute such as intellect or functional capacity. Instead our value is seen as a gift—as an overflow of God's gracious dealing with us.

Helmut Thielicke, a German theologian, calls the value of human life an "alien dignity". While there are many practical ways in which we can facilitate a dignified death, Christian theology tells us that the ultimate source of dignity in our living and in our dying is grace—God's free bestowal of worth and dignity on humanity.

For the Christian, the cross is the ultimate measure of man's worth. Here we encounter the Incarnate One fully participating in the human condition. Here at the centre of the faith is a dying man—the mystery of God's love sharing fully in human suffering and death.

Yet the cross also becomes the symbol of God's victory over death, his promise of resurrection.

. . . volunteers bring a non-professional freshness and vitality . . .

If we view the wounded, the weak and the dying as . . . a useless burden, we reject a gift.

When faced with a comatose dying patient or a severely brain damaged child, some in our society apply the term 'vegetable' and advocate active euthanasia. But, I strongly object to the use of the term vegetable. The value of a person does not change—even when the person is unconscious. While we ache to see the mystery of such suffering, we nonetheless must affirm the sacred value of that human life. The dignity of a person is most clearly visible at the very point when that person's functional and economic value has disappeared. When irreversible coma is present, I consider it our duty and privilege to provide such a person with loving nursing care and nourishment.

There are many others in our society who do not conform to the Western concept of ideal humanity—the physically deformed, the mentally handicapped, the long-term psychotics. If we view the wounded, the weak and the dying in our society as a useless burden, we reject a gift. Hospice care is more than a question of humanizing *our* care for the dying. For in our encounter with patients, they teach *us* how to become more fully human.

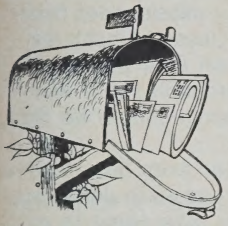
Hospice Care means the control of pain and vomiting and confusion. It means expertise in psycho-social support systems. But pervading and undergirding all of these tasks must be a sense of commitment. The patient and family must know that we are committed to them—committed to watch with them as long as necessary.

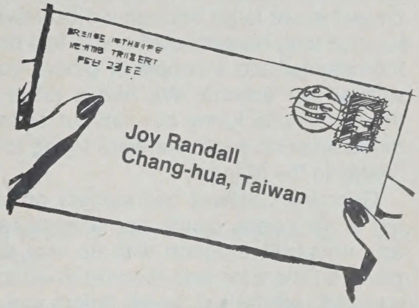
The Christian community must declare in word and action:

You matter to the last moment of your life, and we will do all we can, not only to help you die peacefully, but also to live until you die. ■

Reprints of this article are available. Write or phone Isabelle Murray, Circulation, Glad Tidings, Room 100, 50 Wynford Drive, Don Mills M3C 1J7, Ontario.

Dear friends,





Dec. 1980

Sorry I did not have time to visit everyone as I was only home for two months and it was spent mostly with my friends and on deputation in the Toronto area. The time went very quickly but I am most thankful for that time at home with friends and family.

I am most thankful for the opportunity I had to share with so many our concerns and needs in Taiwan. I appreciated your genuine interest and concern for the church and its leaders, Taiwan, the hospital and my work here. I am sure it is thru' this bond of Christian fellowship, prayer and understanding that we are able to continue the service to which we have been called.

I have only been back a few weeks and it has been a busy time. Hardly feels like I've been away! Our hospital continues to be busy especially in the Obstetric and Gynecological wards. We have plans for an extension of patient wards and services in the next year. On Dec. 1st our hospital is taking the Erlin Christian Hospital and Clinic under its auspices and within 3-5 years we hope to open the hospital again but in the meantime we will have the Pediatric and Medical Clinics there. We feel it is our responsibility to reach out to this more rural and needy area with good medical care and witness of the Gospel thru' providing this Healing Ministry. Our Social Service, Community Health and Pastoral Care Depts. will have this great challenge before them. We trust we will be able to meet the challenges with God's help and guidance.

Our Nursing Dept. needs your special prayers as we have lost even more of our experienced nurses and many of them Team Leaders leaving for Saudi Arabia under the government auspices. We trust they will take what they have learned here with them along with Christian ethics and love.

We have just celebrated the 84th Anniversary of the Hospital and now we are starting to prepare for the Christmas activities.

Jan. 1981

Happy New Years! Both for our own and the Chinese New Year which welcomes in the year of the cock on Feb. 4th this year. Certainly trust this new year will bring much love, joy, peace and happiness.

Christmas was a most meaningful and busy time for me at the Hospital, Church and Home. I always enjoy this special time of sharing with staff and friends. The hospital's programme was on the 23rd and everyone presented a skit or song following the lovely worship service. It was a very cold night and since our hospital chapel is not large enough we borrowed the Changhua church across the street. It was full with hospital staff and a few brave patients. A group of us missionaries from the hospital and a couple of others from Taichung did the "12 Days of Christmas" with all the actions. We had a great time preparing it and I am sure the others thought it was funny but without understanding English they probably really wondered what on earth we were trying to do. Then on the more serious nature we did "Away in the Manger".

Georgine Caldwell had surgery on her feet on the 15th so I was extra busy tending to her needs during her hospitalization. We are thankful we had Allan Johnson, an orthopedic surgeon with us who was able to do this for her. She came to my place on the 24th and then returned to Taipei on 25th. She seems to be managing well but it will be 6-8 weeks before she can stand for very long.

Christmas eve the Whallons came to my place and we had a quiet time around the tree. Santa and friends were good to us. The next day we joined several other missionaries at the Haslups in Taichung for Christmas dinner. The Longs led a lovely Christmas worship service and Communion with many of us participating.

On the 26th MacKay Memorial Hospital celebrated its 100th Anniversary and thus I was in Taipei to attend that. The tour of the hospital included a display of the history of the hospital and a visit to the new parts of the hospital. It is most impressive and will be most serviceable when completed. At 4 p.m. they had a Worship Service to dedicate the new building and to give thanks for those who served in the past. That evening they had a Programme with a play in the history of MacKay coming to Taiwan and the development of the hospital.

Because of this event Jeanne Walvoord from Holland, Michigan, a previous missionary who worked in our hospital and at MacKay, returned for a visit. She was also a close friend of mine and a particular help in my first few years here in Taiwan.

In January I am to start to study Mandarin Chinese and go to the language school in Taichung twice a week for the afternoon. I will need your special prayers during this period of language study.

I have also started an English conversation and Bible study class for the ministers in our presbytery at their request. We hope to encourage those who have just graduated from Seminary to attend and keep up their English. At present the class is quite varied in their abilities. I am hoping this will help me to get to know them better.

I am afraid my same pleas continue in that we still need nurses, especially those who have experience. The next group also leaves for Saudi Arabia in March so we are afraid we will lose even more then. But the words from a hymn keep running thru' my mind these days:

Faith is trusting, Faith is serving,
Teach us Lord to know You, love You,
Gladly honor Your commands.
As your love demands.

Thank you for your concern for the hospital, the people here, and Taiwan through your prayer support. May God ever keep us faithful to His commands in His love.

Love, Peace and Joy.■

NEWS

DEATH OF A FRENCH PIONEER OF THE ECUMENICAL MOVEMENT

Strasbourg (EPS)—One of the last pioneers of the modern ecumenical movement, Miss Suzanne de Diétrich passed away on 24 January 1981, at Strasbourg, France, at the age of 89.

From 1914 onwards for nearly half a century she worked in the Student Christian Movement alongside men like Willem Visser't Hooft and Marc Boegner.

In an official tribute, Dr. Konrad Raiser, the World Council of Churches' Acting General Secretary, said: "The ecumenical movement has lost one of its brightest spirits and strongest influences. Suzanne de Diétrich personified 'the Biblical renewal' about which she wrote and taught with such passion and clarity, and thereby formed generations of biblically literate students and leaders, in France, at the Ecumenical Institute and around the world.

"Her gifted leadership in the WSCF and the WCC, during four decades, gave direction to the ecumenical movement and especially to the Ecumenical Institute in its earliest years. A hereditary and lifelong disability did not deter or limit her in any task to which she was called in her ecumenical ministry.

"No one who heard her expound the Bible will ever forget her incisive mind, her simplicity of expression and her sense of humour, nor doubt that the Bible is the living Word of God for everyone, as it was for her."

Miss de Diétrich's studies will be familiar to many since they have been recommended by the WMS and used by groups.

FIGHTING IN EL SALVADOR CALLS FOR INCREASED CHURCH AID

Geneva (EPS)—An appeal has been launched (26 January), by the World Council of Churches (WCC) for US$ 2.3 million for humanitarian assistance in response to the needs resulting from the civil strife in El Salvador.

The appeal by the WCC's Commission on Inter-Church Aid, Refugee and World Service (CICARWS) notes that "at this critical moment" the basic needs to be met are food, medicines, clothes and other material resources both inside El Salvador and for refugees in other Central American countries and in Mexico.

This new appeal comes at a time when the expanded fighting in El Salvador has caused the internal displacement of some 150,000 people.

Churches, church schools and institutions are being used as places of refuge by hundreds of families in the capital, San Salvador, in other cities and towns, as well as in the countryside.

Living conditions in these camps are described as "precarious". In addition, the people who take refuge there are constantly harassed by government troops.

As a result of these disruptions, thousands of people are fleeing the country, especially those close to national borders. UNHCR report that up to mid-December 1980, some 100,000 refugees from El Salvador were registered in Mexico and Central America. The present "all out" offensive is daily increasing this figure.

Note: Presbyterian World Service has sent $1,000 to the CICARWS appeal.

ITALIAN CHURCHES PRESENT SEVEN MILLION DOLLAR RECONSTRUCTION PLAN

Rome (EPS)—The Federation of Protestant Churches (FPC) in Italy, has presented a $7 million plan for an assistance programme for those affected by last November's earthquake. In particular some 160 prefabricated houses are to be supplied to rehouse people in towns and villages of the devastated area and in Naples.

At the beginning of January, the President of the FPC, Piero Bensi, held discussions in Geneva with the World Council of Churches' (WCC) Commission on Inter-Church Aid, Refugee and World Service (CICARWS) about the possibilities of financing this programme both through the European Churches and churches further afield.

Six weeks after the earthquake, the FPC believes it is now urgent to pass from first aid to rebuilding. If the plan is financed, the FPC would carry out the reconstruction projects and try to improve the critical economical and social situation in the area. With aid from the international relief agencies and churches the FPC has been able to help almost from the moment the earthquake struck Southern Italy. The affected area is equal to the size of Belgium, and the destruction killed over 3,000 people and made some 200,000 homeless.

CAMBODIAN UPDATE

Los Angeles (EWNS)—Little news has leaked through the borders of Cambodia (Kampuchea) since the Pol Pot regime took over the country in 1975. Facts have been scarce, but the following reports have been received.

Christians continue to meet in Kampuchea (Cambodia), but their numbers have been reduced drastically from an estimated 5,000 in 1975 to a mere 300-500 believers. Only 2 of the previous 25 pastors are known to still be alive.

The refugee situation in southeast Asia remains critical. During the past year another 350,000 Kampucheans have fled the hunger and fighting in their own country. Of these, 130,000 have crossed over into Thailand, with the rest going to Vietnam and Laos. As many as 70% in Thailand have requested permission to return to their homeland, as they do not qualify for visas to emigrate to other countries. The Marxist Heng Samrin government has agreed to take back these displaced citizens without "reeducation".

Yet within the refugee camps in Thailand intensive evangelism and discipleship is taking place. When Christian and Missionary Alliance Pastor Chan Hom and 248 of his congregation crossed the border together, there were 600 Protestant Christians and 5 trained Christian workers in the Khao I Dang holding center. The believers immediately began an active witness of evangelism and small group Bible studies. After one year there were 75 congregations in that camp alone. At least 25,400 people had expressed some form of Christian decision, with 8,000 regarded as having become firmly established in Christian discipleship. This is especially interesting when realizing that there were only 5,000 Christians in the entire country in 1975.

wms highlights

Brampton Presbyterial Annual Meeting

"Sharing our Faith" was the theme of the 15th Annual Meeting of the Brampton Presbyterial held on February 4 at St. Andrews Presbyterian Church, Brampton.

Registration and Coffee was followed by Call to Worship and Prayer by the President, Mrs. W. Young. The WMS Hymn "Faith in Action" was sung. Devotions were taken by Mrs. S. McClure of Norval WMS reading from Hebrews Chapter 11 and followed by two Poems written by Mrs. McClure based on "Faith".

Rev. John Duncan from the Board of Congregational Life spoke on the principles of Church Growth and how they relate to the WMS Society. For Church Growth, you have to have a purpose, realistic goals, developed strategy, clear plans, shared decisions and committment of people. A question and answer period followed.

After a delicious lunch served by the Brampton WMS Ladies, the Annual Reports were accepted and a report of the Nominating Committee was made. Delegates to Synodical Annual Meeting at Georgetown, April 28 and 29th for Brampton Presbyterial are from Acton and Dixie Presbyterian Churches.

Rev. Graeme Duncan from St. Andrews Church, Brampton installed the new Officers and pronounced the Benediction.

Waterloo-Wellington Presbyterial Annual Meeting

"The Church Reaches Out in the "80's" was the theme of the annual meeting of Waterloo-Wellington Presbyterial of the WMS held in Westminster St. Paul's Church in Guelph.

Mrs. W. A. Barker who was re-elected as President was in charge of the meeting. The reports showed a good year with givings up $2,000.00. Mrs. K. Ellis of Midland, President of Toronto-Kingston Synodical, brought greetings and encouraged all to attend the Synodical Annual Meeting to be held in Georgetown on April 28 and 29. An Officers training night as well as other items of interest will be held May 25 in Cambridge (Hespeler) Church.

Mrs. E. Neeb of St. Andrews, Kitchener conducted the 'In Memoriam' and paid tribute to members who had helped promote our work in years past and whose memory we honour.

Rev. Rodger Talbot, Secretary for Research and Planning, Board of World Mission, was guest speaker and said we face many challenges in the "80's". Our ministry to youth must be strong and we must reach out in all ways to help the disabled.

Rev. Wilson and elders of Westminster-St. Paul's completed the program by serving communion.

Lindsay Presbyterial Annual Meeting

The Annual Meeting of Lindsay Presbyterial was held in St. Andrews Church, Lindsay on January 20th. The Theme for the morning session was "Who is My Neighbour?" The President, Mrs. Mabel Hunter opened the meeting with a poem based on Psalm 11, followed with prayer. The morning devotions were conducted by Mrs. Reid Torrey and Mrs. Douglas McEachern of South Eldon.

Reports (showing plenty of activity throughout the Presbyterial) were received from the various secretaries. The morning session closed with prayer and grace by Mrs. Florence Fennell.

"Joy" was the theme for the afternoon session. The devotions, presented by the Lindsay WMS, included an "In Memoriam" service for departed members, ably conducted by Mrs. Vera Frowe, Mrs. Mayville and Mrs. Mamie Ferguson. Two solos "He Touched Me" and "All I can Do is Pray" were sung by Mrs. Cheryl Hyslop.

A workshop was held by Miss Anja Oostenbrink, Area Educational Consultant. Groups were formed to evaluate the strength and weakness of the Presbyterial. Lack of leadership and communication seemed to be the main problems. An Intergenerational meeting is planned for St. Giles Church, Peterborough on February 28th, at 9.00 a.m.

The Installation service was conducted by Miss Oostenbrink. Mrs. Gwenneth Haynes of Leaskdale was installed as President. There were 58 members registered.

Barrie Presbyterial Annual Meeting

A warm friendly atmosphere prevailed at the Essa Road Church, Barrie, Ont. when the Barrie Presbyterial met for the Annual Meeting in January, 1981. A large audience of ladies heard Mrs. W. C. Robertson conduct an inspiring meeting. She used the theme "Go forth with God, the day is now". The devotions given by Mrs. Peitea Van Haarton and Mrs. Donald Brown from the Centennial Group, Collingwood, pointed out that our mission is to make God's love known to everyone without barriers in our homes, churches, communities and in the world.

Secretaries reported that 1980 had been an active and productive year. Although the givings were up the Allocation was a little short. There is a real challenge for 1981: let's push the Allocation over the top. Mrs. Ken Ellis brought greetings from Toronto-Kingston Synodical. She gave encouraging comments regarding the reports about the work being carried on within the Groups within our area.

Past President, Mrs. Forrest McKee opened the afternoon session with a very thoughtful Memorial Service. Following this, Rev. Dorothy Bulmer spoke about the importance of music and how it helps us to communicate with each other. The language of music helped her a great deal when she was a missionary in Nigeria. Mission work is changing with the times—we now are not only an assembling church but also a receiving one. We need to share God's love and to keep going forward with Christ. Rev. Bulmer concluded her message by having the audience sing a Nigerian song with her. Mrs. Lyall McLean, Ivy, Ont. sang a beautiful and inspiring rendition of "He Touched Me". Rev. Bylaard, minister of Essa Road installed the new slate of officers.

The May Rally will be held at Bradford, May 19, 1981.

The Toronto-Kingston Synodical is at Georgetown, Ont., April 28 and 29.

65th Anniversary Celebration in Victoria, B.C.

St. Andrews Evening Group, WMS, Victoria, B.C. celebrated their sixty-fifth anniversary December 1, 1980.

The social evening was opened with a Christmas devotional programme. Four members of the group took part. There were forty-five guests present including women from the Chinese Presbyterian Church.

There are two charter members in the group—Miss Gertrude Scott and Miss Margaret Lanson. In recognition of their faithfulness and devotion over the years each was presented with a vase containing red roses.

Miss Sanson took the guests on a very interesting trip in her talk down "Remember When Lane".

During a delightful social period a large anniversary cake was cut and served to the guests.

Quebec Presbyterial Annual Meeting

On January 17 the Annual Meeting of Quebec Presbyterial was held in St. Andrew's Church, Sherbrooke, Quebec.

Following luncheon, Mrs. Muriel Mayhew, Presbyterial President called the meeting to order. The theme for the day was "Mission in the 80's". Mrs. Mayhew welcomed everyone and introduced the guests, Rev. and Mrs. L. Sams, St. John's Presbyterian Church, Quebec City, and Miss Miller, Melbourne. Mrs. Margaret Converse and Mrs. Muriel Stalker, St. Andrews, Melbourne, conducted the morning devotions with Mrs. Converse giving a brief comment on 'Courage'.

Words of welcome were heartily expressed by Mrs. Eunice Brown, Sherbrooke. Rev. Blake Walker brought greetings from St. Andrew's Church and Rev. Sams, Moderator, expressed greetings from Quebec Presbytery.

The annual reports (showing a satisfactory year) were circulated and reviewed by each individual. There are 55 members, including Associate Members in the Presbyterial. One Life Membership and two In Memoriam certificates were given in 1980.

The treasurer Miss Chris Morrison reported that the objective for the year had not been reached. An increase in givings from the previous year was noted.

Mrs. Brian Weatherdon, Scotstown, reported that Youth Work in the area is progressing, with eleven youth enrolled. Mr. Robert Rusnak, Lac Megantic, is helping with the work.

Rev. and Mrs. Sams both spoke briefly about mission work during their military careers, and also in St. John's Church, Quebec City.

Mrs. Joyce MacLeod was in charge of the program which was a "Phone In" about 'What is Mission?' Miss Alene Morrison was leader, with members of other groups "phoning in". Various ideas were expressed and a lively discussion followed.

A film on how our Supply money is spent, with Mrs. Murray MacDonald as commentator, was interesting and informative.

The offering, which will be used in the General Fund, was received by the treasurer and dedicated by the President.

The slate of officers for 1981, presented by Mrs. A. R. MacIver of the Nominating Committee, was accepted. Rev. Sams installed the officers in an impressive service. The Departmental Secretaries were all re-elected. Mrs. Murray MacDonald expressed sincere thanks to the Past-President and her executive, for their leadership and devotion during their tenure of office, and asked for prayer and cooperation in the year ahead.

Delegates to the Synodical and Council were appointed. Camp Retreat will be held Oct. 3rd and the Annual May Rally will be in St. Andrew's Church, Melbourne.

Courtesies were expressed by Mrs. J. E. Macdonald, Scotstown. Two 'long time' and devoted members were remembered at this time, Mrs. Helen MacDonald, Honorary President, The Wales Home, Richmond and Mrs. Christie MacArthur, Milan. We are grateful for their lives and continued interest and generosity to our Society.

Closing devotions were given by Mrs. Ross Davidson and Mrs. Réal Larochelle, St. Paul's Church, Melbourne.

At the close of the meeting, tea was served by the hosting group.

Peterborough Presbyterial Annual Meeting

The Annual meeting of the Peterborough Presbyterial WMS was held in St. Paul's Church, Peterborough on January 11th. "There are varieties of gifts and varieties of service but the same Lord" was the theme used throughout the day. From the very impressive communion service in the morning until the closing prayer this theme was emphasized. Mrs. Kenneth Ellis, President of Toronto-Kingston Synodical was guest speaker. She stressed that we should use the gifts we have been given and that we all have been given different gifts which God can use.

Greetings were brought to our meeting from Presbytery by Dr. E. MacKay, Leaskdale. Mrs. Jenny Young, Peterborough, sang a beautiful solo "Be Thou Near Me". President for the next three years will be Mrs. Jean Abrams, St. Paul's, Port Hope.

Maitland Presbyterial Annual Meeting

The annual meeting of the Maitland Presbyterial WMS was held in January in St. Andrew's Church, Wingham, Ontario.

Mrs. Ross Cumming, Lucknow, President, presided and Mrs. Harry Bateman, Wingham, was pianist. The theme was "Praise the Lord, Reach out with Joy". Devotions were conducted by Mrs. Evan Keith, Mrs. Philip Steer and Mrs. Lloyd MacDougall of South Kinloss. Greetings were brought from the Presbytery by Rev. J. Brush, Dundalk. Mrs. Murray Underwood, Wingham, welcomed the ladies. The treasurer's report was given by Mrs. H. Bateman.

A discussion on Bible Study was taken by Mrs. Hugh Nugent, Ripley. The ladies were divided into groups and a study on the different branches of the WMS was taken.

The highlight of the afternoon session was a play "Essence of Mission" and Mrs. Nugent was in charge of the discussion. The play took place as a "Radio Talk Show". How do we define the whole area of Missions? Each caller gave her views of mission work. We must realize "Mission" is many things—spreading the gospel, loving one another, sharing and working with joy, bringing people to Christ, being a good neighbour, and a Christian concern for others.

Each secretary discussed ways and means of improving her department.

The officers for 1981 were installed by Mrs. Don Robertson, Kinlough.

Courtesies were given by Mrs. Robert McMurray, Bluevale, and a social hour followed.

Chatham Presbyterial Annual Meeting

Rev. Robert Spencer of Crieff Hills Community, guest speaker at the annual meeting of the Chatham Presbyterial spoke on "Freedom". Mrs. G. Doran, Knox, Windsor, introduced Rev. Spencer. Freedom from any bondage should encourage us to praise the Lord and be a servant to everyone. After his inspiring message he rendered two beautiful solos.

Mrs. D. Brown, vice-president, presided at the meeting held in St. Andrews Church, Windsor. Mrs. C. Brown, Mrs. R. Farquharson and Mrs. D. Williams from Valetta gave a New Year's devotional service. Mrs. W. Jackman, Mrs. H. McBrien and Mrs. M. Smith from Thamesville led the 'In Memoriam' service. Mrs. L. Brown, Chatham, thanked all who took part. Rev. R. Spencer installed the officers for 1981.

BOUQUETS to the Secretaries for sending in the renewals for Glad Tidings early AND for all the new subscriptions. **THANK YOU!**

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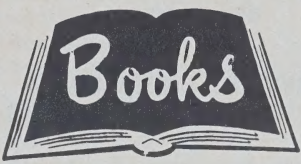

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THE TEN COMMANDMENTS FOR TODAY (PAPERBACK)

by William Barclay
William B. Eerdmans Publishing Company—1977
Price $3.25

The author of *The Ten Commandments for Today* proposes to interpret for people of this century the uncompromising demands laid down in the twentieth chapter of Exodus. In so doing, he sometimes "adjusts" the ancient statutes to fill the needs of the modern churchman. He describes the Ten Commandments as "an unchanging attitude with an infinite flexibility in the expression of it".

A highly-respected Scottish theologian, William Barclay was professor of Divinity and Biblical Criticism at Glasgow University. He was an able student of the Bible and a gifted writer who presented his findings in an easy-to-read, yet literary style. While the reader may at times challenge Dr. Barclay's conclusions, he will nevertheless find the subject matter refreshing and stimulating.

The author treats the Commandments in two sections . . . one's duty to God and one's responsibility to others. He points out that reverence for God and respect for one's fellows and their properties are synonymous. Few will take exception to this. Some questions may arise however, from the treatment Dr. Barclay has given to each individual Commandment.

Possibly it is more difficult for people living in 1981 to observe the Ten Commandments than it was for the children of Israel. Dr. Barclay, however, skillfully demonstrates that these rules of conduct are as viable today as they have been through the centuries. Each generation has had its moral upheavals but, as the author points out, each has been stabilized by the standard of ethics given by God to Moses.

The Ten Commandments for Today may never become a best-seller, but it will surely cause its readers to reevaluate their understanding of this law by which so many lives have been regulated.

Mary S. Wilkie

THE AUTOBIOGRAPHY OF JESUS—WHAT HE SAID ABOUT HIMSELF

by Leslie D. Weatherhead.
Price $2.35

This book was originally written in 1955 and was re-printed in 1980. In it Dr. Weatherhead takes many of the "I am . . ." statements of Jesus and discusses the meaning of each. He uses each of these to give us a many-faceted picture of Jesus and all that He means to us. Dr. Weatherhead calls this: "looking at Jesus".

We look at Jesus as: The Bread of Life, The True Vine, The Good Shepherd, The Truth, The King and so on, for eleven "I am . . ." statements.

The Autobiography of Jesus would make an excellent study book for any group. It could be used for personal study and meditation. You might like to consider it for extra reading during Lent doing two or three chapters each week. The book has many possibilities and will enrich the lives of any who read it.

—Mary Peckover

SYNODICAL GIVINGS

January to December 1980

The figures on the left below show the givings of each Synodical for 1980. Beside that in brackets are the givings for 1977, four years ago. Members can take satisfaction in the big increase! Even allowing 10% for inflation each year givings are up more in terms of real dollars than four years ago. Our thanks go to all!

The second pair of figures on the right shows the objectives accepted by the Synodicals for 1981. In brackets are the objectives for 1980. Some members will find by comparing the Synodical objective and givings for 1980 that they went over the top! Others will see that because of our revised objectives for this year 1981, they are being asked for about the same, or even a little less, than they gave last year.

The needs are great. Let us do our best to meet them.

Marjorie Ross, Treasurer

	GIVINGS		**OBJECTIVE**	
	1980	**(1977)**	**1981**	**(1980)**
British Columbia	$ 35,088.05	($ 17,462)	$ 34,818	($ 34,025)
Alberta	32,436.10	(15,217)	31,428	(31,600)
Saskatchewan	16,540.45	(10,985)	18,143	(18,925)
Manitoba and Northwest. Ont.	24,573.30	(17,060)	26,319	(27,100)
Hamilton and London	213,549.10	(136,749)	217,171	(244,850)
Toronto and Kingston	215,022.02	(141,936)	232,003	(249,925)
Quebec and Eastern Ont.	90,188.64	(71,164)	104,368	(112,900)
Total	627,397.66	(410,573)	*664,250	(719,325)

*Add to this $100,000 from legacies and special gifts for a total 1981 budget of $764,250.

In Remembrance

Mrs. E. C. Tatton
First, Brandon, Man.

Mrs. Katherine Moffatt
Knox, Carberry, Man.

Mrs. S. (Anna) Wilson
Eden Mills, Eden Mills, Ont.

Mrs. Lavina Kydd
Caven, Exeter, Ont.

Miss Isabel Matheson
Miss Lillias MacVicar
Knox, Goderich, Ont.

Mrs. Katherine Diggon
Mrs. Vera M. Ryan
Knox, Goderich, Ont.

Mrs. Ida Duthie
St. Paul's, Hartney, Man.

Mrs. G. W. (Marion) MacLean
St. John's Pittsburg, Kingston, Ont.

Mrs. K. K. Pinney
St. Andrew's, Lindsay, Ont.

Miss Janet A. Crawford
Mrs. Edith T. McVey
Knox Crescent and Kensington, Montreal, Que.

Mrs. Bessie Stewart
Mrs. Dorothea Dryburgh
St. Mark's, Moose Jaw, Sask.

Mrs. Anthony (Angelia) MacKay
Calvin, North Bay, Ont.

Mr. William Ross
First, Port Colborne, Ont.

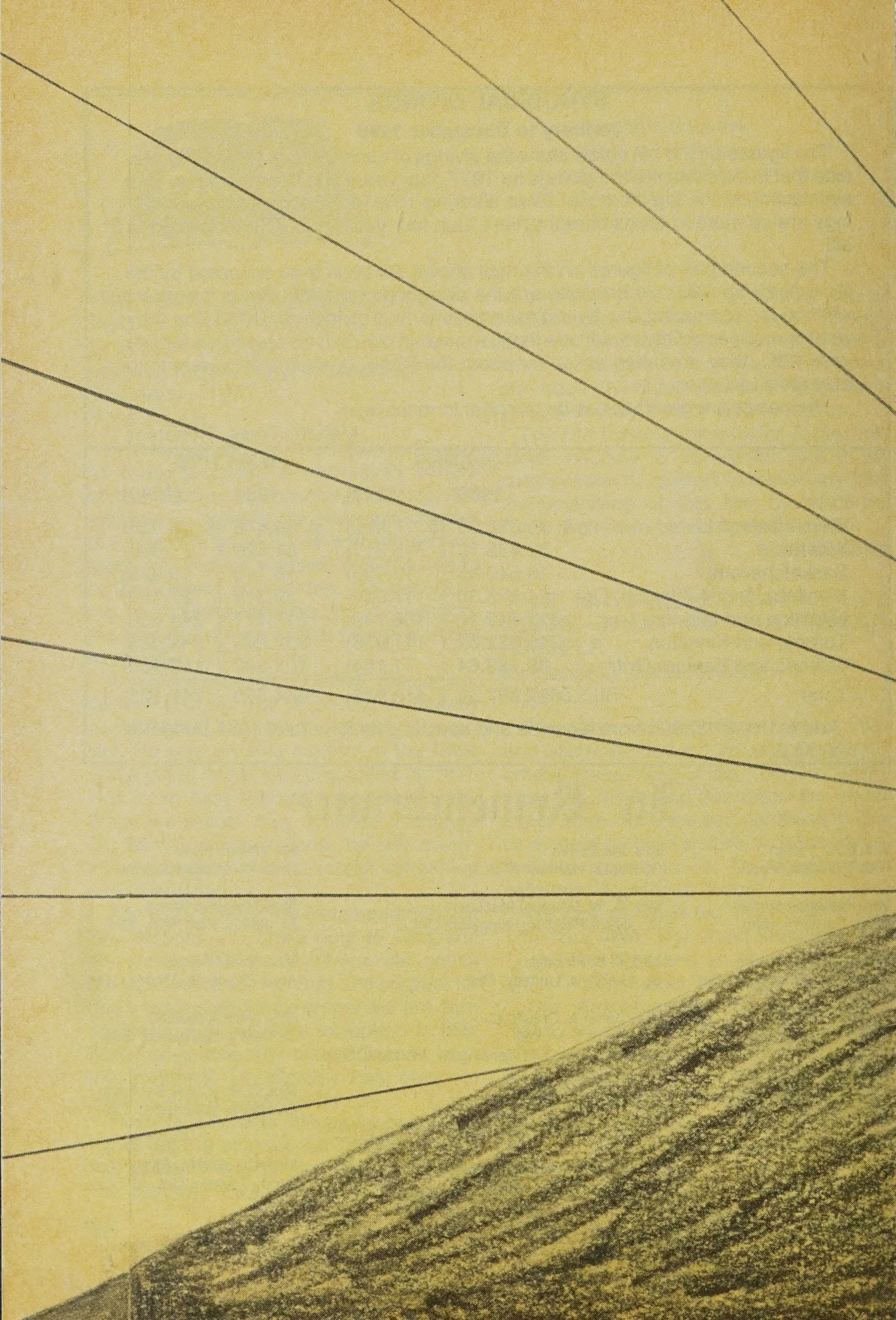
Miss Margaret Stuart
St. John's, Port Perry, Ont.

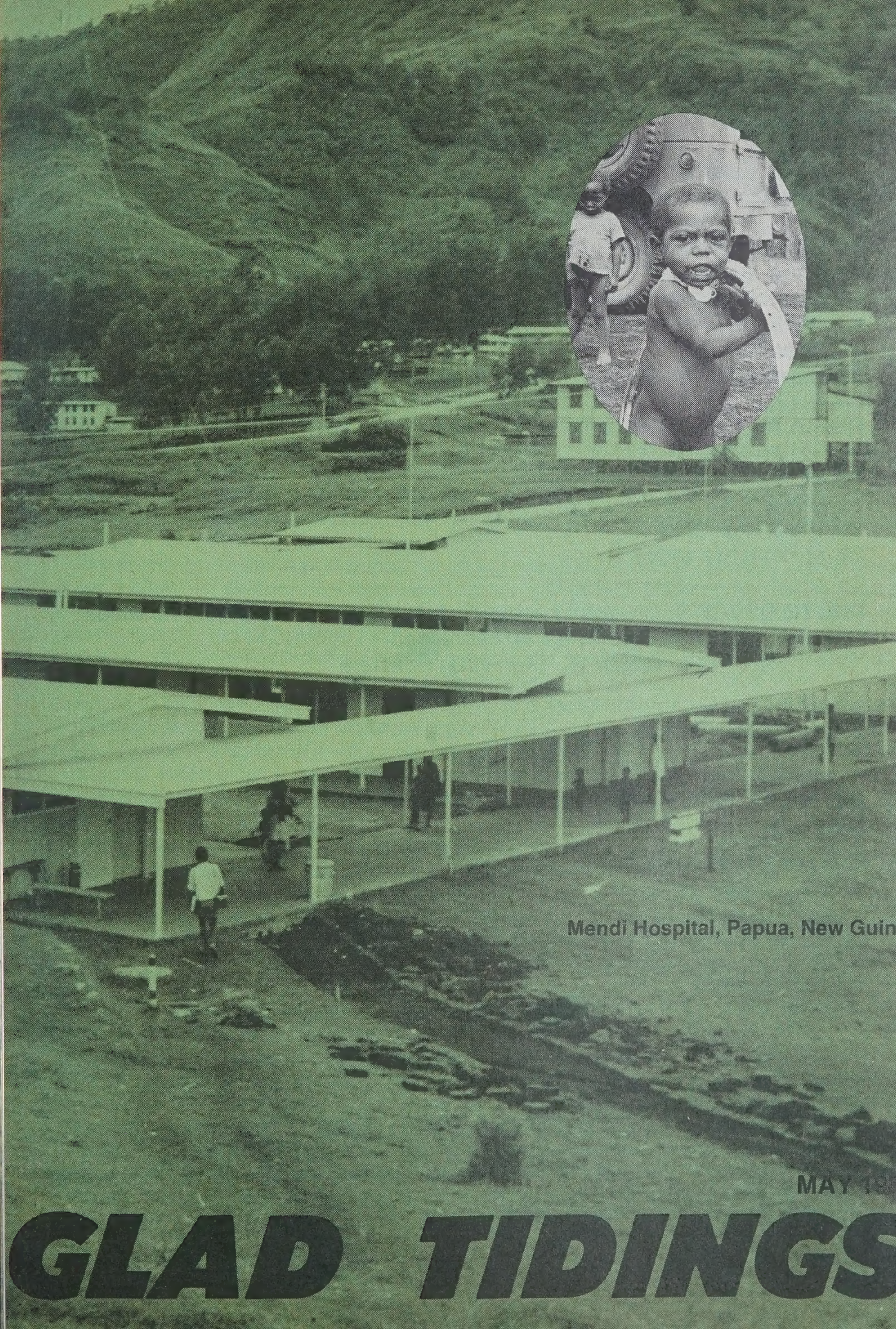
Mrs. Mabel Parker
Alma Street, St. Thomas, Ont.

Mrs. Mary Nicholson
St. Paul's, Scotstown, Que.

Mrs. C. R. (Delia) Robinson
St. Paul's, Winchester, Ont.

Mrs. Caroline M. Ash
Knox, Toronto, Ont.





Mendi Hospital, Papua, New Guin

MAY 19

GLAD TIDINGS

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GLAD TIDINGS
MAY 1981
VOLUME 57 NUMBER 5

L. JUNE STEVENSON
EDITOR

ISABELLE MURRAY
CIRCULATION

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May. . .THE OTHER SIDE OF THE FENCE

A fiery young woman walked into my office not long ago and challenged me. She had seen much of the material being written in this International Year of Disabled Persons and thought a lot of it was good. "BUT", she said, "I find myself becoming very angry. So much is being aimed at those who are visibly disabled. And many of the recommendations have to do with accessibility and architectural design. What about those whose disabilities don't show", she cried. "I'm disabled—or restricted—as I prefer to call it—but few people know. What is this year going to do for people like me?" Recovering from my initial surprise, I asked, "What would you like to happen this year?" That evening she sat down and put her feelings on paper. Here is her response.

When I began this letter I thought it would be easy. In reality it is not. For no other reason, I felt I would like to try to help people on THE OTHER SIDE OF THE FENCE understand what it is like to live with something that is incurable and, in many ways, disabling.

People see the wheelchairs, the crutches, the braces and the obvious evidence of what Society labels disability. There is much more to disability than just that. There are people you would pass on the street who look just like everyone else but are 'restricted'. Look sometime beyond the apparent and into their souls. It is there for those who have the eyes to see.

The proclamation this year has many good and wonderful things encompassed in it. It will make it easier for persons in wheelchairs to come and go with better access. Many others will ease their guilt by giving money to make life better for those less fortunate, and by being grateful that the cup has passed them by. Most people do not realize how special a gift God has given them in the wonderful riches of good health. But then, how can they? It is something we all take for granted—until it is no longer ours.

We have no patience for the ill, for older persons or for the infirm. Life goes on, with hardly a passing glance, and all the while we think, "Well, I visited them or I did this or that for them." I too was among the majority until about twenty years ago. I have since had to face a reality that I wish didn't exist. But it does, so I felt maybe I could help someone else understand what it is like to reach rock bottom, then climb the long road back up to the top and try with all your might to stay there.

When I was only 16 years old, I reached down to the bottom of a filing cabinet to get a file out and straightened with agonizing pain. That was the beginning. Pain, tests, questions, pain, more tests and questions, many about genetics and heredity, for which there were no answers since I was adopted. There was just no way I could help the doctors or myself. And all of the time I was thinking, this just can't be happening to me. I even called the Children's Aid hoping to find some answers there. NONE. There was nothing I could get from the records.

Then, the diagnosis: Congenital Cystinuria. THIS DISEASE IS HEREDITARY . . . THERE IS NO CURE. Statement of fact. No hope. Reality: Stand and fight or go down quietly. Going down quietly, however is not my style.

I shall never forget the day the doctor said that the one drug that would control this would not work for me. Then came the "Why me, Lord?" question. It's a real kicker. This comes along with the first stage . . . knowing there really is nothing that can be done. Denial comes in here too . . . figuring it is all a bad dream. But the pain sure reminds you it is no dream. Then comes anger, true and unvarnished. But eventually anger becomes a friend, a strength. Without it you cannot fight the disease, the depression, and the need to start to fight again.

In March 1969, I entered hospital to have the first kidney operation and the following September, the second one. Like a fool, I felt this would solve all my problems. Surgery was performed again in 1975, this time with the explanation that the disease would progress further with the end being renal shutdown or dialysis machine.

My own personal choice was made a long time ago—to live my life to the fullest and to be accepted for me. Very rarely do I mention my illness to people for the simple reason that I feel they won't understand. Sooner or later this disease will kill me.

Can people understand what it is like to try and keep going, the tiredness, the pain, the will power it takes to live one day at a time, the choice not to have children no matter how strong your desire might be? The choice not to pass on a disease which is a living hell. My personal feeling is that genetic counselling should be available to every person in my position, so they can make their own choice.

The old saying that out of something bad comes something good, is true. I may sound contradictory but in many ways I am grateful to this illness. It has taught me many lessons—to have compassion (love in the truest form), to never stand in judgment of someone unless you have 'walked a mile in their shoes' and to have time, always, to listen to others.

Helen Darlington

Helen came back to my office and we tried to put some of her thoughts into statements that would become recommendations for ministry with the disabled. Playing devil's advocate, I challenged her: "You don't want people to know about your illness, but how can anyone understand if *you* don't tell them?"

She certainly didn't want sympathy but she also feared being discriminated against. "Some people are afraid to be near you when they hear you have an illness, as though it may be contagious. They are afraid it will remind them that one day they are going to die too. And employers don't want to hire you. You might miss a lot of time from work or you might not be strong enough to do your job adequately. I wouldn't want a job if I couldn't do the work. I want to be accepted for me—to be allowed an equal chance to perform. Maybe it means that I collapse when I go home from work but that's my personal time, and my personal choice."

Helen is also afraid that if too many people know about her illness they will invade her private space which is very necessary now to maintain her energy. When she is depressed and in pain she can retreat in a way that allows her to regain her strength, both physically and mentally, so that she can come back to fight again. One way she escapes is by riding her horse. Helen is beginning to notice that each time she has a set-back, it is taking a little longer to return to a state of normalcy, and that the times in between are shorter.

I suggested that perhaps one way others could help is to be sensitive to her needs as a person for privacy and space, and to respect her ability to express those needs. The 'abled' need to hear what the 'disabled' are really saying, rather than assuming they know. They also need to be open to those expressions of need when they are expressed and to respond quickly and without hesitation.

Not telling someone you have a terminal illness helps you avoid their attitude of pity. No matter how innocent, the thought is there, "There but for the grace of God, go I". It is that attitude and the apparent lack of real understanding that bothers Helen. When she feels despairing she wants to talk to someone *who has been there*. But I suggested she herself is shutting out others from understanding—those who really do care and want to help. The fact that she agreed to have her letter published, and to have her name used, is a step she has taken towards the 'abled'. What steps are we willing to take towards the 'Helens' of this world? ■

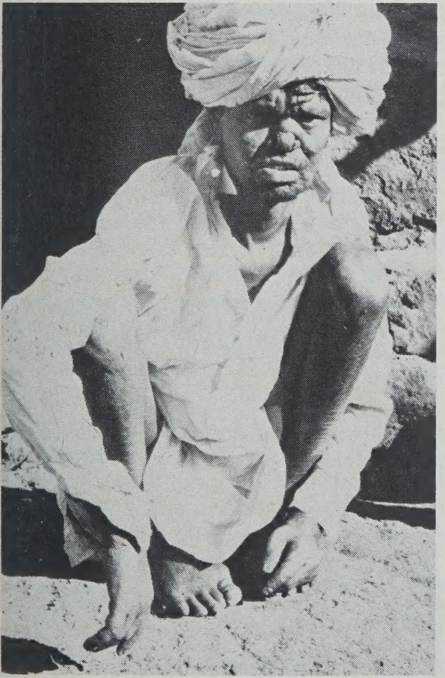
Readers who would like to express their opinions on this subject are invited to send them to the Editor. Guest editorials will be featured from time to time.

FACT: There are approximately 15 million leprosy sufferers in the world today.

Leprosy Scourge of millions

by Margaret Stewart

Seconded to the Leprosy Mission
by the Presbyterian Church


Patient with advanced lepromatous leprosy

The very mention of leprosy arouses, in the mind of almost everyone, a blind, unreasoning fear. It is one of the most baffling of all diseases and has from the earliest of times been surrounded by superstition and fear.

Most people think that the Old Testament provides the earliest record of leprosy but the "leprosy of the Bible" is not the disease we know today. Leprosy, as we know it today, is believed to have originated in Africa and Asia before 1000 B.C., although the first accurate description of it appeared in 150 A.D. It is thought that soldiers of Xerxes brought the disease to Greece and that the Romans and Phoenicians were responsible for its gradual spread throughout Europe.

Little was done to find a cure until the 19th Century when the Norwegian doctor Danielssen, known as "the father of leprology", first put the study on a scientific level. Then in 1873, Hansen, a member of Danielssen's research team, discovered the leprosy bacillus. From then on, an increasing number of doctors, research workers and missionaries began to devote themselves to the search for a cure, and to

FACT: Only three million leprosy sufferers are receiving treatment.

the care of leprosy victims.

Leprosy is a disease—*not a curse, or a crime, or a punishment.* It is a mildly infectious disease caused by a tiny germ called *mycobacterium leprae*. It is not hereditary. There are about fifteen million (estimated) cases in the world and only one quarter of those are receiving any treatment.

There is still much that is unknown about leprosy, and the unknown lends itself to wild speculation. However, when we consider general medical advances within the last century there are no grounds for supposing that leprosy will remain mysterious when it is subjected to continued scientific investigation.

It is important to stress that we do not refer to leprosy sufferers as *lepers*. The word *leper* carries with it many connotations of stigma and defilement and we try to avoid using it. Leprosy sufferers are men, women and children with a disease called leprosy.

The two main types of leprosy are tuberculoid on one end of the scale and lepromatous on the other end, with several variations in between. *Tuberculoid leprosy* is not infectious and usually starts with one or two pale patches on the skin. It also involves the nerves. When the motor nerves are damaged, the patients may have paralysis of the hands and feet; when the sensory nerves are affected, they have no sensation in their hands and feet. With no feeling in their extremities, people get severe cuts and burns and then they get infection, because they are not cared for. Leprosy causes the loss of feeling, but it is carelessness that causes the deformity.

Lepromatous leprosy is infectious and spreads throughout the body because the patient has little or no resistance. Most of us have a natural immunity to the disease. Those who have a low resistance can be infected but only by a person with lepromatous leprosy who is not taking treatment.

Leprosy *can be cured* and nerve damage *can be prevented*. Dapsone is the main drug used to treat leprosy. Soon after starting on Dapsone, lepromatous patients are rendered non-infectious but they must continue treatment for life. Tuberculoid patients are treated for five to ten years after symptoms have disappeared.

Leprosy is a concern not because it kills (like malaria or TB) or because it is highly contagious (like measles) nor because it is responsible for epidemics (like cholera or polio)—But *because it cripples*. It is one of the world's greatest cripplers. If crippling includes impairment of sensation, then about one quarter of those suffering from leprosy are cripples.

Untreated leprosy may lead to disfigurement, deformity and great suffering. It may also destroy family life and lead to mental and spiritual breakdown. None of these things need happen if sufferers are found in time and the disease is treated. Our aim in the Leprosy Mission is *to minister in the name of Jesus Christ to the physical, mental and spiritual needs of sufferers from leprosy, to assist in their rehabilitation and to work towards the eradication of leprosy.*

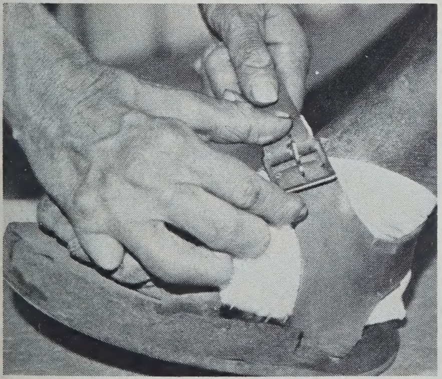
Just this week I saw the result of untreated leprosy in a young boy of 18 years. Led by men and children from the village, we left the landrover and followed a bush path along the top of a mountain, past several houses and the "haus loto" (church) to Ero's home. The door of the bush house was two feet high, and getting down on my knees, I peered in and saw Ero sitting in the dark beside a smouldering fire. He had a beautiful smile, but when he moved close to the door I was struck by the wasting of his body. I held his clawed hands—

FACT: Ignorance is the greatest single enemy of progress in leprosy.

most fingers were missing and the stumps were badly scarred and ulcerated. His feet too were very deformed and he had large open ulcers on the soles of his feet. My heart went out to him and I was close to tears. Knowing there was nothing we could do to return the lost function of his hands and feet gave us a helpless feeling, but we could take him to the hospital and care for Ero and his sores.

Health education must become an increasingly important part of our work—teaching patients that leprosy is not a disease to be feared, that they can be helped and, in some cases even cured.

I have been in Papua New Guinea almost seven months now and am excited and challenged in my work. There are frustrations too but they seem to accompany any work and can even add to the challenge. Joan and I have divided our work and I am responsible for the Mendi Hospital with its 17 Aid Posts, and Det Health Centre and its five Aid Posts. Hondina, the Provincial TB/Leprosy Officer, is new to his job and I am helping to train him and the other two government workers, Dage and Tame. They are all keen to learn and we get along very well together. Having respect and trust for each other means we are able to accomplish a lot more.



Patients are encouraged to wear sandals

I spend three days a week at the hospital and these days usually begin with rounds. We have sixteen inpatients at the moment and I help the doctors with diagnoses and treatment. Most of the patients we admit are either new cases, patients in reaction, or patients with serious ulcers on their feet.

We have started weekly classes for patients on the ward and a weekly inservice for our own staff. I also teach at the Nurses' Aides School and Aid Post Orderly (A.P.O.) Inservices.

Our first session with the patients was interesting, surprising and discouraging. I was amazed to discover that not one of them knew the cause of leprosy. They may have heard it before but obviously were not convinced. Most of them believed that the spirits were eating them, that someone had worked poison on them or that they had stolen something and therefore got this sickness.

Before the white man arrived in Papua New Guinea the people had various ways of treating leprosy sufferers. The most common ways that I have heard of, were isolating the patients and their families and, when people were very deformed, burying them alive. Horrifying to us, but this was how the disease was controlled or wiped out in some areas.

There are many times when I cannot help but feel, *if only they knew the love of Christ*. Many do, but still they are bound by their belief in spirits. This is a strong reminder of the importance of understanding a person's present beliefs before encouraging them to make a decision to follow Christ.

FACT: Leprosy is reckoned to cause more hand paralysis than all other diseases put together.

Leprosy Mission Worker teaching from the landrover

Last week, Toank, the A.P.O. supervisor, Tam and I set off to visit two Aid Posts. It's the rainy season and the roads, "ol i bagarapim (good word in Pidgin!) nogut tru" (are terrible!). Roads could become the subject of much complaining and the cause of severe headaches. Instead, I choose to enjoy the challenge of dodging pot holes, controlling the landrover while we slide around in the mud (experience of driving on snow and ice has come in handy) and making quick judgements about which is the best side of the road to be on, but I must admit I am still a bit nervous on some of the man-made bridges. We are usually going slowly enough for me to have plenty of glimpses of the beautiful mountains and valleys and opportunities to smile and wave to folk as we pass by.

Our first stop was Kelta Aid Post where we had three patients. One we discovered had not come for treatment for several weeks. This is a big problem and the A.P.O.'s need to be encouraged to relocate patients. The second patient, a woman with tuberculoid leprosy had been on regular treatment for ten years and had no signs of active disease. We discharged her from treatment. The third patient was a woman with lepromatous leprosy. She was in reaction and had been for three weeks. The biggest worry when patients are in reaction is nerve damage. She came with us and was admitted to hospital.

About sixty men, women and children had gathered around the Aid Post while we were there and we gave a Health Education talk using a story with pictures. I told the story in Pidgin and Tame translated into the local "tok ples". After answering their questions about leprosy and TB we continued on to Semp Aid Post.

At Semp we saw six patients including a five year old girl and her mother. Unfortunately, among these patients there was a great deal of deformity due to their carelessness and not taking regular treatment. We spent some time teaching them and Tame afterwards told me that they were "feeling shame" because they had not taken treatment. Sad, but it's too late, as the damage is irreversible.

The trip back to Mendi (completing a circle) was two and a half hours and we had to cross many of those man-made

The roads are terrible!

FACT: Approximately one quarter of the world's leprosy sufferers have deformities, mostly of hands and feet.

bridges!

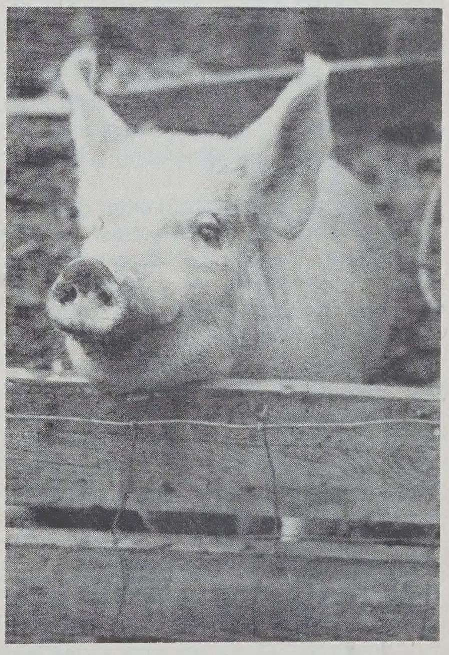
The isolation, difficult terrain and problem of communication mean that we often see only a small number of patients in a day. However we are able to give help and encouragement to the Aid Post Orderlies, show love and care for the patients, and also have many opportunities to do informal teaching. In the future we will be visiting the schools—teaching and examining all the students.

I am highly motivated and challenged to serve by the strength of my faith and with thanks for your continued interest and prayers. The knowledge of the following quotation from Dr. Stanley Browne is encouraging and reassuring: *If existing knowledge about leprosy were conscientiously and persistently applied, it is not beyond the realms of possibility that leprosy could be controlled in our generation and eradicated in the next.*

What Do Wells, Pigs and Armadillos Have In Common?

P.W.S.* is helping leprosy victims and their families move from shame and ostracism to self-confidence and dignity. Seventy-two leprosy affected families in India built a self-supporting community in 1980. P.W.S. provided the funds to build a well which gives clean water for household, medical and irrigation purposes.

P.W.S. is now involved in a project to assist 52 families affected by leprosy in Korea. Already achieving some self-support through a rice bank, established in 1977, the next step is to build a piggery to raise pigs in the village.



Like to help? Contact:

*** Presbyterian World Service and**
Development Committee
The Presbyterian Church in Canada
50 Wynford Drive, Don Mills, Ontario
M3C 1J7
(416) 441-1111 Ext. 45

Armadillos help too:

FACT: No vaccine is yet available but this is one of the goals of research. Armadillos have provided researchers with considerable quantities of cultured bacilli to assist in their quest.

The Problems of Patients

by Douglas Graham
The Leprosy Mission Canada

To many, modern leprosy work may seem at first glance to be not very challenging, medically or spiritually. Give *DDS pills regularly and the disease will be arrested. It sounds simple. But there are all kinds of complications: how to find the patients, how to convince the downcast patient, when he first learns he or she has leprosy, that it is not the "end of the road", how to assure them of God's love and introduce them to Christ as Saviour and Friend, how to persuade them to take their medication regularly (for years, for life, if need be), how to help him deal with relatives, neighbours, and employers who lack sympathy and understanding. The list could go on.

Two stories demonstrate other problem aspects. A young woman was brought across rough seas to our Mission hospital on the island of Biak, Irian Jaya, on a 12-hour trip for treatment of her chronic lepra reaction condition, plus chronic malaria, tuberculosis, a peptic ulcer, fileria, anaemia, and mitral stenosis. To add to her problems, she had recently given birth to a stillborn child and her husband had been unfaithful to her. For seven months our team cared for her with loving concern until finally she was well again and able to return to her own village.

Then from Kothara Leprosy Hospital, in India, comes the story of a man who came, also suffering from chronic lepra reaction. A combination of drugs and anti-biotics eventually brought an abatement of the severe swelling of his hands and of his fever. But suddenly he became homesick, and wanted to go to see his "Guru' (an outstanding Hindu teacher), but when he came back after the journey his behaviour was unusual to say the least. His whole body was shivering and he had peculiar facial movements. He said he felt he was burning all over. He also confessed that a spirit was telling him that he was going to die. The team at Kothara came to the conclusion that it was a case of demon possession and called for the lab-technician who was also the pastor of the Church. Another patient who had been brought to Christ and cured of his leprosy, shared in the ministry and earnest prayer was made for Mukunda.

New Kind of DDS

A new kind of DDS—the Daily Devotional Service—was part of the new treatment when the whole community prayed for him. Eventually he was miraculously released from the hold of the evil spirit, confessed his sins and turned to Christ. Later surgery relieved pressure on a nerve. The reaction was brought under control, and many were impressed by his perpetual happiness and praising spirit as he went about his new duties as part-time watchman.□

Reprinted with permission from
The Leprosy Mission Canada "In Action"

More information on Leprosy and the work of the Leprosy Mission may be obtained from:
Rev. Douglas Graham, M.A.
Executive Director
The Leprosy Mission Canada
Suite 1128
67 Yonge Street
Toronto, Ontario M5E 1J8
Tel: (416) 364-3736

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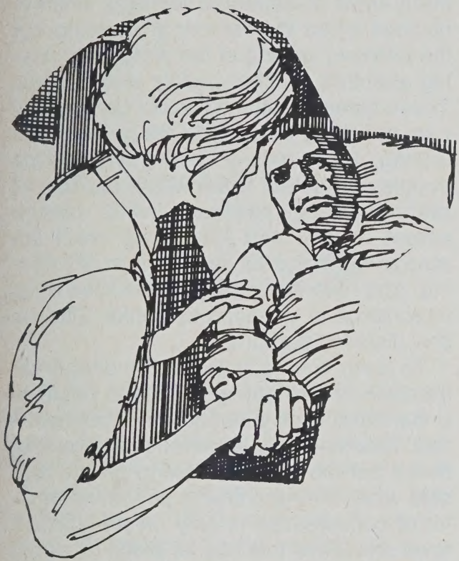
* DDS normally stands for diamino-diphenyl-sulphone



Reflections on Visitation

by Lillian Reay
Visiting Deaconess
East Toronto Presbytery

Since 1970 when I last had the opportunity to write a short article for the Glad Tidings about my work, a growing number of Senior Citizen and Nursing Homes have been built and a growing number of people have applied for residency.

As visiting deaconess to Senior Citizen and Nursing Homes in East Toronto Presbytery I have the privilege of going into ten Homes, which is barely skimming the surface when one looks at larger and larger statistics.

Much has been written, and is being written, about care for elderly and disabled persons. It is a field that most of us know something about. And whether a facility is affluent or not, they all have some common denominators. An elderly person can feel just as much removed from the mainstream of life in relatively gracious surroundings with an adequate amount of privacy, as those residents in more crowded surroundings with only a corner to call their own. We all like to feel needed, useful and part of the decision-making process which affects our lives. For obvious reasons one has to relinguish a fair amount of control when one moves into an Institution. This is a more or less painless adjustment for some people, but since we are all different, "settling in" to the environment of a "Home" is met with frustration by others. An elderly person who has been decisive and very much in charge of his or her own affairs usually has more difficulty accommodating to this new environment.

It is a particularly difficult adjustment for someone who has suffered a stroke and has to be confined to a wheel-chair. I visit many residents in this category; brave people, who with the help of dedicated instructors and therapists are trying to overcome their limitations. What a joy it is to see their achievements. Think of the high degree of motivation it takes (to say nothing of patience and perseverance) for an elderly person paralyzed down the right side from a stroke, to learn to write and then paint pictures, some even do needlepoint and weaving, all this with the left hand.

I am frequently asked the question, "As visiting deaconess in the Homes, just what do you do?" I welcome this opportunity of sharing a little of what the broad term *visitation* entails. First of all I would like to clarify some terminology. It is more appropriate to refer to Senior Citizens and disabled persons who have come to live in a Home as residents rather than as patients. This indicates a clear distinction between the kind of visitation I do and hospital visitation. And I know those persons who have taken up residence in a Home prefer being called residents. This is the Residence the person has chosen for themselves or, because of particular circumstances, has had to be chosen for them.

As visiting deaconess, I find I do a variety of things. My days must be loosely structured, so that the unexpected, which is more frequent than otherwise, doesn't throw me. Often in moments of reflection I realize it has been the so-called "interruption" that has been the most important part of a particular day.

An area that I feel is of great importance is *listening,* which of course is an integral part of meaningful communication. But what is listening? It can be defined in many ways. There is polite listening while the other person is speaking, but not really focusing one's undivided attention, and therefore not really hearing what he or she is saying. There is listening, while at the same time being preoccupied with what one is going to say next. And there are many kinds of distracted listening, which is obvious when the listener is glancing out the window, looking at her watch and paying attention to other people and sounds. These types of listening would convey that I am not really tuned-in to the person I am visiting. Most people, even very elderly people can detect this and are capable of distinguishing between what comes across as real and what does not. I am always learning a lot about the art of listening, and I am increasingly convinced of its importance in visitation to Senior Citizens and disabled persons.

To learn how to listen on the deeper dimension of the feeling level is to begin to understand what is not being verbalized. It has often been my experience to discover that a person may be smiling on the outside while they are crying on the inside. A lot of conversation is only on the surface level and while this has its place in verbal exchanges, it does not necessarily reveal the well-being or state of contentment of an individual. As listeners we must try to be perceptive. What is he or she really saying? Perhaps more is being said in the emotional language than in the words being expressed. As really tuned-in listeners, we must try to hear everything that comes across to us: words, emotional overtones, gestures and facial expressions. Verbal language is only one component of communication, and unless we pick up some of these other aspects I have been describing, we might miss the real thrust of what is being communicated.

Then there is the communication of silence. This is an area I am finding very necessary and helpful. To be able to sit quietly and silently with another person, for whatever length of time may seem appropriate, can be of great value. In certain situations this kind of therapeutic silence develops and the visitor intuitively knows it is not time to leave, but rather time to give quiet, low-key support and encouragement.

In this whole area of communication we are contributors as well as listeners. It is possible to put barriers in the way of free-flowing and constructive communication by not paying enough attention to how something is being received. A person may not necessarily be hearing what we think they are hearing and will respond differently than what we had anticipated. We are all familiar with the saying, "putting words in my mouth". To try to predict and anticipate what the other person is going to say not only robs this moment between two people of its freshness and spontaneity, but deprives the other person of his or her right to be themselves. I could cite, over my years of experience in visitation, many instances where the final outcome in an exchange of conversation is the opposite of, or very different to, what I might have predicted.

Perhaps the lady I am visiting has suffered a stroke that has left her semi-paralized and has affected her speech. She is able to speak and express herself in a very meaningful way, but *very slowly.* I might think I am helping her by finishing a sentence, but that would be crushing for her when she has already indicated, *non-verbally,* that she is so glad to be able to speak for herself however difficult it might be. I know this is so and a look of grateful appreciation that I have allowed her this freedom confirms my conviction.

I came across the following little verse known as **THE BEATITUDES FOR FRIENDS OF THE AGED** some years ago. They have been such an inspiration and help to me as I consider and reflect upon this ministry of visitation to residents in Nursing Homes and Senior Citizen Lodges.

Blessed are they who understand my faltering step and palsied hand.
Blessed are they who know that my ears today must strain to catch the things they say.
Blessed are they who seem to know that my eyes are dim and my wits are slow.
Blessed are they who looked away when the coffee spilled on my cloth today.
Blessed are they who with a cheery smile stopped to chat for a little while.
Blessed are they who never say: 'You've told that story twice today.'
Blessed are they who make it known that I'm loved, respected, and not alone.
Blessed are they who know the way to bring back memories of yesterday.
Blessed are they who know I'm at a loss to find strength to carry my cross.
Blessed are they who ease the days on my journey home in loving ways. ■

Nature has only a single path and that path is run but once. To each stage of existence is allotted its own appropriate quality so that the weakness of childhood, the impetuosity of youth, the seriousness of middle years, the maturity of old age, each bears some of nature's fruit which must be garnered in its own season.

—Cicero—44 B.C.

The following article is reprinted from the Canadian Institute of Religion and Gerontology (C.I.R.G.) Newsletter, Vol. 7, No. 12, Dec. 1980. While it was written for the Advent season, it is also especially relevant to 'seniors' and to Spring. Sister St. Michael Guinan is the Executive Director of C.I.R.G.

What Are People For?

by Sister St. Michael Guinan

The film, *We've Come a Long Way Together,* asks life's basic question: "What are people for?" Its author answers:

> *That question is the ultimate one—of design, and of*
> *providence and of the young—and of the old.*
> *Am I only for being slowly diminished, spoiled and buried?*
> *Am I for being creative, loved and productive?*
> *What are old people for?*
> *Are they meant to be grandmothers and grandfathers*
> *Who can give joy to children and grandchildren?*
> *Are they for being good neighbours—good teachers—*
> *Able to give us better perspectives*
> *On the major and minor disasters of life?*
> *What are all of us for—we who are aging?*
> *What are all people for?*
> *They are for loving.*
> *Old and young—they are for loving.*[1] *And, we add, for being loved.*

The Third Age, the time of retirement, the human season of life's snow, gives us a pause and a perspective for "The View from Winter".[2] The autumn leaves die and fall when the fruit is harvested, but the tree re-invigorates itself under its snow-cover to explode into new life in the Spring. Advent, the period when we wait for Hanukkah and Christmas, is an opportunity for reflection on the meaning of life, and the meaning of all life's seasons. Persons are for loving and being loved!

But we do not all grow to be persons. Many of us remain individuals with hearts turned inwards instead of reaching outwards in awareness of the lovableness of the humans of the world about us and of God. Adolescence should be a period of accelerated maturation—but the ripening to the fullness of a human personality, to the maximum of our gifts for knowledge, for loving and being loved, is frequently stunted in today's culture, with its concentration on the overwhelming importance of the work age. Maturation means a realization of our full capacity for humanness—until the self-realized person grows response-able (responsible) to all the significant others who give meaning to his life—to spouse, family, friends, fellow citizens, to the whole family of man, to the cosmos and to the author of that cosmos, his Creator-father, God. To be response-able means that the person has matured in his ability to love and has achieved some measure of lovability—

that ripeness of personality which resonates the presence of divine love within his human spirit. He who is mature in love gives—gives himself.

Autumn and Advent are waiting seasons, especially in the winter of our retirement. A waiting season can facilitate meditation and prayer which, in turn, can bring us to a realization of the importance of the right answer to the ultimate question: What are people for?

As we muse over the answer during the early twilights of cloud-darkened winter, with the leisure of work-graduation permitting us to muse, let us recall Isaiah's prophecy to those who are response-able to the Lord during life's periods of storm:

The people that walked in darkness have seen a great light;
On those who live in a land of great shadow a light has
shone . . .
For there is a child born to us—a son given to us
And dominion is laid on his shoulder;
And this is the name they give him;
Wonder-Counsellor—Mighty God,
Eternal-Father, Prince of Peace.[3]

For those who know that people are for loving and being loved, and who incarnate their belief in their lives, the light of Hanukkah, or the Christmas glow which presages an Easter Resurrection, illuminates the dusk of every "View from Winter."

May each of us who must walk through the many darknesses that beset human living, be aware of Isaiah's great light, and respond to God's love for man which is at the heart of the light which shines on us all at this joyous season.

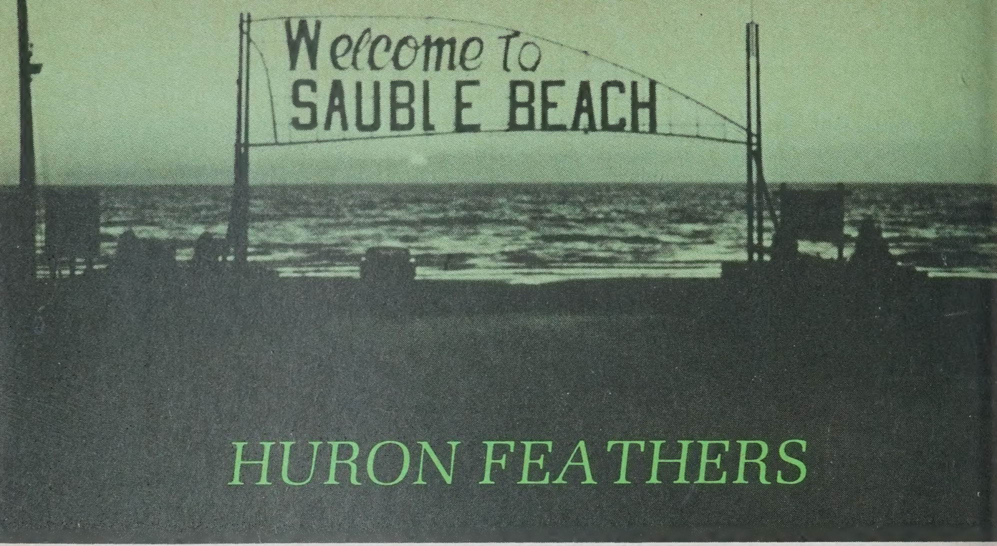
References:
1. Ontario Educational Communications Authority.
2. Ronald Blythe, The View in Winter. New York: Harcourt Brace Jovenovich, 1971.
3. Isaiah, 9:1, 5-6.

JUST FOR YOU

When we get well and get some cash
You and "us girls" will make a dash
To a spot where we can shop and dine
And not be anywhere on time.
Get our eyebrows plucked
And a smart hair-do;
Turn our noses up at an "Irish Stew".
St. Andrew's Home will shiver in
the dark
When "us girls" start out on this
gay lark.

Jessie Clotworthy (age 97)

Thanks to Ivy and Jack Turnbull of Thornhill for this sprightly poem written by Jack's aunt in St. Andrews Presbyterian Home, two years before her death at age 99.



HURON FEATHERS

by Brooke Ashfield

'HURON FEATHERS' is the name of a Presbyterian Centre on Sauble Beach, a popular vacation area for people from Southern Ontario and from the Detroit area of the U.S.A. The year-round population of Sauble Beach is 1200 people, but on a holiday weekend in the summer, it can swell to 50,000 or more. Situated on the Bruce Peninsula, Sauble features seven miles of open white sandy beach. There are many cottages, trailer parks, motels and recreation areas. Huron Feathers is one of six churches open in the summer, but Huron Feathers is *more* than a Summer church. It is a centre for Swimming, Children's Day Camp, Bible Study, Youth Groups, and Special Events. It is a community where people feel welcome even if they are only visiting Sauble Beach for a week or a weekend.

THE PROGRAM

CHURCH SERVICES are conducted in an informal, yet worshipful manner each Sunday at 11 a.m. The backdrop to the Chancel area is a large picture window revealing the waves of Lake Huron and the bright colours of sailboats. The Huron Feathers' staff lead in two Ecumenical services on the beach during the two holiday weekends. There are evening services at Huron Feathers as announced in the Summer Schedule. Each Saturday morning there is a Bible Study usually taking place in people's cottages. Many people attending our services each year are attracted by our Day Camp, or meet the staff via the Swim Program. For some, it is their first church service in many years; others may never have attended church before.

DAY CAMP is led by an appointee of the Board of World Mission who is assisted each week by volunteers from youth groups in the area. Other staff members take turns helping out at Day Camp as there are often 40 children or more each week. The weekly Thursday 'Family Night' is a great time for parents to meet the staff. As the minister of such a centre I make a point of wearing casual clothes like everyone else, and so it often comes as a surprise to people that I am a minister.

Over the years we have used different curriculum for the Day Camp, but it has always been Bible-centred. There is time set aside each day to hear more of the weekly story. Some themes have been: King David, Noah, Joseph, Abraham, Jesus' Stories, Jesus' Birth (a Summer Christmas), Naaman, Paul, Jesus' Journeys, Jesus' Resurrection, Moses, and Life in Jerusalem. Songs that go along with the theme are also used as well as improvised games.

Our goal each week is to affirm each child and make them feel a part of the Huron Feathers Mission. During the short worship services of each morning's program, we try to convey a sense of worship that will encourage the children and their parents to join in our church service.

SWIM PROGRAM Each afternoon and one morning a week Huron Feathers operates a Certified Red-Cross Swim Program for all ages. There are classes from 'Learn to like the water' (more like 'Let's see if we can stop hating the water'), to 'Lifesaving classes'. The two swim instructors who are hired by the Board of Huron Feathers provide the only Water Safety Program on the seven miles of Beach. The Board has been trying to encourage the township (which contributes to the cost of the program) to provide even basic lifesaving equipment on the Beach.

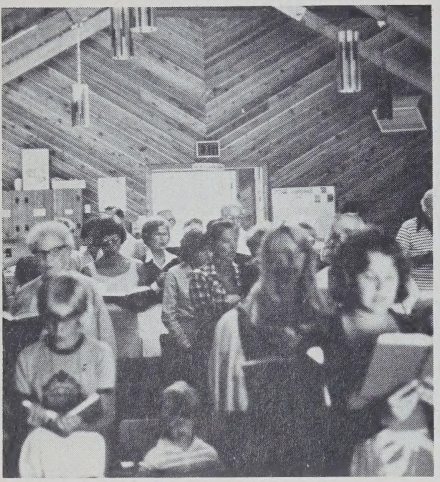
YOUTH RETREATS Each weekend in the Summer Youth Groups from across Southern Ontario come to spend a weekend at Huron Feathers. Their program at the Beach is facilitated by our Youth Director, a student deaconess or theological student appointed by the Board of World Mission. Each weekend allows time for fun on the Beach or nature walks in a nearby primeval forest.

COMMUNITY EVENTS This includes Bake Sales, Film Nights, Coffee Houses, Family Dances, Square Dances and much more, providing an opportunity for visitors to the Beach to meet each other and feel more at home. These events often allow regular attenders of worship services the opportunity to get to know each other better.

THE PRESENT PROGRAM As described above the present program is a full one indeed. The best way to gain an understanding of Huron Feathers is to experience it. It is an unique expression of the church's mission to proclaim the Gospel and, in my opinion, one of only a few mission projects which touch people who are not in any way connected to the church. It presents a "non-churchy" atmosphere while maintaining an excellent tradition of worship proclamation. It reaches out to a Vacation community—a community which has left the barriers of the city in favour of the openness and friendliness of the resort.

This openness also extends to the area of faith questions. I have often found myself in deep dialogue with a person inside the Huron Feathers building. In most cases this person wouldn't have allowed themselves to be seen inside a traditional church in the city. The same people come back year after year and the faith questions become less antagonistic and more accepting of the faith. Many have come to know Jesus Christ in a personal and meaningful way through this mission.

The children at Day Camp gain a familiarity with the Bible Stories. This is a most gratifying part of our program. Young children in our society often grow up without an understanding of the Bible or even the "classic" Bible stories. It is a joy to watch each



Morning Worship

Craft time at Day Camp

child's face, enraptured with the telling of one of David's adventures from the Book of Samuel.

Our Swim Program at first seems to be something not normally connected with a church. However, each child comes into contact with their instructor and the staff at Huron Feathers. The parents as well experience a part of our program. This program emphasises water safety as a witness to the community and as a way of enjoying God's creation.

HURON FEATHERS OVER THE YEARS The idea for Huron Feathers came in 1968 and was started with a two week Day Camp. In 1970 the building was dedicated and Sunday Services started. During the early and mid-seventies, there was a dramatic increase in the number of transient youth and of drug-related problems. As a way of meeting the need, Huron Feathers ran a Hostel for Youth and a Coffee House where drug addiction workers were centred. As the nature of Sauble Beach changed from a Youth emphasis to a Family emphasis, so too did Huron Feathers change, instituting the Swim Program and Community Events of a family nature. In 1979, I was appointed as the first year round pastoral-administrator of Huron Feathers, a new position combined with an assistant ministry at St. Andrew's Church in Owen Sound.

In 1981 the only thing we can be sure of is that Sauble Beach will continue to change and that Huron Feathers will strive to make the Gospel message relevant in each phase of change. This 'team' approach to a recreational ministry provides a model for other recreation communities. ■

SUMMER ADDRESS:
HURON FEATHERS
SAUBLE BEACH
422-2264

WINTER ADDRESS:
865 2ND AVENUE WEST,
OWEN SOUND,
ONTARIO N4K 4M6

The Seventh Assembly of the Christian Conference of Asia has chosen for its 1981 theme: LIVING IN CHRIST WITH PEOPLE. The assembly is scheduled to meet in Bangalore, India in May 1981.

Kosuke Koyama offers his reflections on the theme with the sub-title—"A Call to Repentance". Koyama teaches at Union Theological Seminary, New York.

Living in Christ With People

'A CALL TO REPENTANCE'

by Kosuke Koyama

"**Blessed are the peacemakers, for they shall be called sons of God**", Jesus said (Matt. 5:9). Unfortunately this does not mean that all Christians are peacemakers.

The Buddha said that we must eliminate our greed. Again, unfortunately, this does not mean that all Buddhists have eliminated their greed.

If Christians and Buddhists had practised what their masters said, no doubt we would today be living in a different world after 25 centuries of Buddhism and 20 centuries of Christianity.

We Christians are accustomed to ascribing all good things to ourselves and bad things to others. We tend to think that we are indeed peacemakers and that the Buddhists have sadly failed to eliminate their greed. We are the good people living among bad people! Our basic theological orientation is like the American Western movies, good boys vs. bad boys.

"Behold, I send you out as sheep in the midst of wolves . . . " (Matt. 10:16). Immediately we think that we are the sheep and the other people are wolves. We seldom stop and think that we can be rapacious wolves eating up sheep. Do we realise how the Christians destroyed the Jewish people, for instance, through the centuries? Do we recall how the Christians looked down on the people of other great faiths? When we look down on something, we soon find ourselves planning to destroy it.

There are millions of good Christian people in the United States. Their dominant outlook is that if you trust in God, you will be blessed by God as Americans are. These good Christians look for more wealth and more armaments for their own country. They praise the Lord. But they have no time to listen to the agony of the poor in Latin America who are robbed of their livelihood by policies which benefit good American Christians. Latin American Christian leaders wrote an open letter to North American Christians in September 1976. They said:

Your precious "American Way of Life"—the opulence of your magnates, your economic and military dominion—feeds in no small proportion on the blood that gushes, according to one of our most brilliant essayists, "from the open veins of Latin America."

It is very possible for Christians to become wolves without ever being aware of a transformation.

Let's read a powerful story from 1 Kings 18:19-21:

"Now therefore send and gather all Israel to me at Mount Carmel, and the four hundred and fifty prophets of Baal, and the four hundred prophets of Asherah, who eat at Jezebel's table."

So Ahab sent to all the people of Israel, and gathered the prophets together at Mount Carmel. And Elijah came near to all the people, and said, "How long will you go limping with two different opinions? If the Lord is God, follow him; but if Baal, then follow him."

When we read this story, again we say almost automatically: "We follow the Lord. People out there are following Baal!" In this way we make the whole Bible a literature of easy-going self-affirmation. The Bible becomes putty in our hands. Its critical message has been lost to us. We all become good people, saying: "God, I thank thee that I am not like other men, extortioners, unjust, adulterers, or even like this tax collector" (Luke 18:11). If we listen to these ancient words of Israel carefully we would know that we are very much limping between the Lord and Baal today as Israel did.

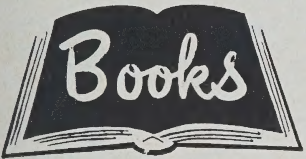
I believe that the Bible is not putty. We cannot shape its message to suit ourselves. It attacks our fortified castle of Christian self-admiration. This is the meaning of living "with people". If we are living "with people" we will know that all of us stand together under the judgement of the Gospel of Jesus Christ. We will give up the self-affirmation theology. We do not sit in a specially prepared air-conditioned balcony of salvation. "Those who are well have no need of a physician, but those who are sick; I came not to call the righteous, but sinners" (Mark 2:17). Jesus Christ cannot help the self-righteous people of the airconditioned balcony. They are self-admiring. They do not need help from anyone.

The spirit of self-admiration is not the spirit of Jesus Christ. The Holy Spirit makes us to say Jesus is the Lord (I Cor. 12:3). Who is this Jesus Christ? I would like to answer this important question by quoting Mark 15:31: "He saved others; he cannot save himself". These are the mocking words hurled at Jesus by the people who were passing by the cross. Strangely these taunting words have the sharp edge of the truth about Jesus Christ. Indeed he saved others; he cannot save himself! This is our Lord Jesus Christ. The Church has its foundation in this forsaken man on the cross.

The truth about Jesus Christ is that he affirmed his lordship by giving it up. He was so intensely with the people that the thought of his own salvation never occurred to him. When we say "living in Christ" let's remember the Jesus Christ who affirmed his lordship by giving it up for our sake. Christians live in such a Lord. Their life must point to such a strange lordship. "Living in Christ with people"—this is not made up of two thoughts: one about Christ and one about people. They come together to us. Jesus Christ was so deeply with the people among whom we are that, living in him, we repent our self-righteousness and self-admiration.

O Lord, let us hear your words: "As the Father has sent me, even so I send you" (John 20:21).

Reprinted from CCA News



Available from the
WMS Book Room,
50 Wynford Drive,
Don Mills, Ontario.
M3C 1J7

ARCH BOOKS

Concordia Publishing House
Price 90¢

The Arch Books are a series of inexpensive, religious paperback books for children. There are over 80 titles based on both the Old and New Testament. Each book contains full-page coloured pictures with 4 to 8 lines of text. In the back of each book is a Letter to Parents explaining the Bible Story and giving helpful suggestions for the children. A few titles are: The Story of Noah's Ark, The World God Made, The Boy with a Sling, The Baby Born in a Stable, The Good Samaritan.

Kathleen Webster

LITTLE PEOPLE'S PAPER-BACKS

The Seabury Press
Price $1.35

The vocabulary is at an excellent level for Primary children. The stories are written in an interesting way and would be easily understood by children.

The modern artistic illustrations would appeal to some youngsters, but I feel could be difficult for some to understand. Some of the pages contain black type on a dark background and this combination is difficult to see.

My overall impression is that the books contain excellent content. Each book has a definite Biblical theme that is explained simply and clearly. Each book provides a good learning experience for young children. My seven year old daughter thoroughly enjoyed reading "Little People's Paper-backs".

Noreen Rayner

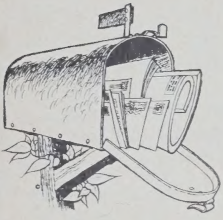
HAPPY DAY BOOKS

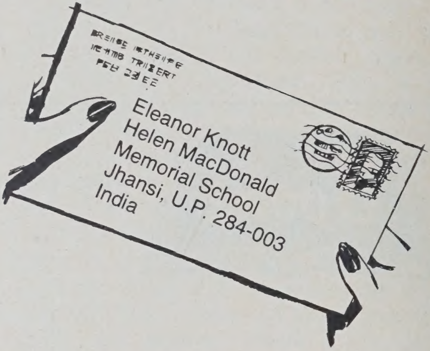
Standard Publishing
Price $1.20

What Is Love? What is Faith? Who is Your Neighbour? These are titles of stories about Christian values, Christian living and God's love. Each of the hardback books contains 24 full-colour pages with a minimum of text suitable for the pre-school child.

Kathleen Webster

Dear friends,





Let me bring you up to date on my comings and goings since I last wrote. It was a HOT summer—HOT meaning highs between 40 and 46C and lows maybe down to 33C. The electricity supply was a bit better so the cooler was a great aid to survival.

Ten days in April were spent in Azamgarh at the Christian Hospital founded by the British Methodist Mission, now under the Church of North India (CNI). My Irish friend Zoe Marshall, who is in charge of the Community Health programme there, drove us out to the village early each day. Before we left we mixed powdered milk to distribute to children along the way. In the village there is a feeding programme for under fives. The supplement, a mixture of cereal, lentils, sugar and fat providing 400 calories, is prepared by the mothers and fed to 30 children on the verandah of one house. Often it was 2 p.m. when we returned to the mission bungalow for lunch. One day the jeep broke down, and we sat in the hot sun for an hour awaiting help. That day we had lunch at 4 p.m. In spite of the hardships it was all a joyful experience.

Prior to leaving on holiday I attended a seminar on the use of soya products, sponsored by the Soya Production and Research Association (American Methodist). This included a tour of the factory and a brief chat with their director. While in Bareilly I also met the doctors in charge of the Community Health project at the Clara Swain Hospital. They are also interested in incorporating nutrition into their programme. Bareilly is a 20 hour train journey from Jhansi, and trains are extra crowded in the summer months, yet we saw the Lord provide for our needs in a wonderful way, especially as the return trip was in second class without reservations.

On June 7th I left for Bangalore via Madras for holiday. During the week in Bangalore I stayed with a friend who formerly worked in Jhansi, Nell Gibson. Ootacamund (Ooty) is an 8 hr. bus trip from Bangalore. After Mysore the road winds through the Nilgiri hills, past game reserves, along tea plantations and past a power project. Ooty is 7,000' altitude and was cold and rainy most of the time. For ten days I stayed at a guest house run by the Brethren, enjoying fellowship with other missionaries there. One diversion was a visit to the game reserve and an early morning elephant ride through the forest. Nilgiri tea is delicious. Eucalyptus trees are planted in the tea plantations for shade, and provide the raw material for eucalyptus oil. For the return trip another Canadian, Beryl Finch (BMMF) and I were able to travel together (the Lord's arrangement), and it was nice to have good company on the two day journey.

On July 9th the girls returned to our hostel in Jhansi. We had applications which we had accepted for over 220 girls in hostel, but in the end only 206 came, which is about capacity. Diana Wadsworth with assistance from Miss Singh our principal led the Bible studies and devotions during the teachers' retreat. We have four new teachers who seem to be fitting in well, but prayer is always needed that they may live together in harmony. Our total enrollment this year is over 340, up more than 15 from last year, the increase being in day scholars. Also the primary classes are fuller this year.

While Margaret Leask has been on furlough I have looked after the accounts, also done other records in the office, played the harmonium in chapel and had weekly meetings to plan menus with the hostel staff. I've also been weighing the girls monthly and want to do some checking with charts to see whether we have malnourished girls (some are underweight).

Looking ahead to 1981, I hope to see many of you again, as my furlough year begins in June. Your prayers for guidance re study, deputation and physical and spiritual refreshment will be appreciated.

In Christ's loving service,
Eleanor Knott

NEWS

COMMUNIST GOVERNMENTS GRANT PERMITS FOR BIBLES

Dr. Kenneth G. McMillan, General Secretary of the Canadian Bible Society, reports that the United Bible Societies and the Lutheran World Federation have shipped to the Lutheran Churches in the U.S.S.R. 5000 German Bibles. The Russian authorities granted an import license for the shipment. Three thousand copies were sent from Stuttgart in West Germany where the United Bible Societies has its world headquarters and the rest were sent from the Altenburg Bible Center in East Germany. The Canadian Bible Society is a charter member of the United Bible Societies which coordinates the work of 66 national Bible Societies throughout the world.

The Bible Society has received permission to provide paper and binding material for 10,000 New Testaments in Modern Armenian to be printed and distributed in Soviet Armenia. Permission has also been received to supply paper for the printing of 10,000 New Testaments in Today's Hungarian Version in Hungary. For Czechoslovakia 15,000 copies of the Slovak Bible are being supplied and for Yugoslavia 100,000 Gospels in the Serbian language. An additional $170,000 is required to meet these opportunities to provide Scriptures in Eastern Europe where the supply of Scriptures continues to be severely limited.

EDITH SHORE JOINS COUNCIL STAFF

The Canadian Council of Churches has appointed Mrs. Edith Shore as Associate Secretary for Canadian Concerns succeeding Gabrielle Lacelle. Ms. Lacelle is now pursuing advanced studies in Regina.

Edith Shore is a writer, conference organizer and leader, and administrative staff person with twenty years of ecumenical and inter-church experience.

A graduate of the Anglican Women's Training College, she ministered for eight years in Christian Education in parish, diocese and for national agencies of the Anglican Church of Canada.

More recently she has worked as a volunteer and part-time staff person for a number of inter-church ventures: President of the Central Council of the Centre for Christian Studies; member of the Interfaith Committee on Chaplaincy since 1977; founding member and editor of the newsletter for Friends of Hagar; member of advisory committee of the Movement for Christian Feminism; and North American Consultation on the Future of Ministry.

Edith has written a bushel-basket-full of materials for print; curriculum resources, handbooks, folders, brochures, resource kits, book reviews, etc., principally for Anglican agencies. She has demonstrated her leadership skills in group life, planning processes, and effectiveness training.

WCC EXECUTIVE COMMITTEE MAKES WIDE-RANGING REVIEW

New York (EPS)—Violence amid the people and churches in Namibia and El Salvador, as well as public statements and plans for diverse international ecumenical consultations, including the sixth Assembly in 1983, were priorities for action by the 25-member Executive Committee of the World Council of Churches that met in Geneva February 9-13.

Support through prayer and humanitarian aid was expressed for both countries where conflict has included violence against churches, clergy and lay people. The United Nations plan for free and fair elections in Namibia was again endorsed and the committee also urged comprehensive sanctions against South Africa while it continues to block that plan. Reports of increased military and other support by the U.S. government to El Salvador were viewed with particular alarm.

A fifteen-member international committee appointed to direct preparations for the Assembly, the supreme legislative body of the World Council that will meet in 1983 at Vancouver, Canada, outlined a plan for pre-Assembly consultations and visits with the nearly 300 member churches that will shape the agenda and structure around the Assembly theme: "Jesus Christ—The Life of the World".

An international consultation on the community of women and men in the church, scheduled for July in Sheffield, U.K., a public hearing on nuclear weapons and disarmament, to be held in Amsterdam in November, and a consultation on ideologies in Hong Kong in December were singled out by the Executive Committee as particularly important.

A public statement by the committee on the churches' observance of the International Year of Disabled Persons lists progress already made by churches and the World Council in helping to mobilize new programs and stresses the need for preventive efforts, early health care, remedial and rehabilitative measures—particularly in the developing world where inadequate nutrition of mothers and malnutrition of children form two major causes of disability.

The policy of the WCC, established in 1972, against depositing sums in banks doing business in South Africa, was seen as requiring renewed efforts as foreign investment in apartheid increases.

WCC TO HOLD PUBLIC HEARING ON NUCLEAR DISARMAMENT

Geneva (EPS)—An International Public Hearing on Nuclear Disarmament, is to be held in November 1981, in Amsterdam, sponsored by two sub-units of the World Council of Churches (WCC).

The Rt. Rev. John S. Habgood, Anglican Bishop of Durham, and member of the House of Lords will chair the 15-member panel which will conduct the Hearing.

Expert scientific, political and theological witnesses will be questioned by the Hearing Group for their views on the following subject areas:

—The need for a global perspective on nuclear disarmament

—Threats implicit in the development and introduction of nuclear weapon systems

—the present capacity for "overkill"

—challenge to the acceptance of the "limited" nuclear war strategy

—political and military consequences of scaling down the availability of nuclear arms

—approaches to disengagement from military strategies based on nuclear weapons (including an evaluation of the multilateral and unilateral approaches to nuclear disarmament).

—influence of non-nuclear nations, especially those in Africa, Asia, Latin America, the Middle East and the Pacific, on nuclear disarmament strategy.

BIBLE READINGS FOR MOTORISTS?

TORONTO—Motorists who tire of a blaring car radio can listen to the Bible on cassettes. The daily barrage of news, weather bulletins, commercials, road reports, music, and chatter will give way to the melodious voice of Alexander Scourby who reads the Bible from beginning to end on 64 tapes.

The Canadian-produced readings were released this month by the Canadian Bible Society and will be available in book stores across the country.

"We are offering the tape in two versions," said the Society's General Secretary, Dr. Kenneth G. McMillan, "Some people feel more at home with the familiar King James Version, and others prefer the Revised Standard Version.

"Both sets of readings are by Alexander Scourby, whose professional readings have been acclaimed."

The 64 cassette tapes are packed in four padded, dust-proof locking albums.

McMillan said that the project has aroused widespread interest. He added that the taped Bible readings would be attractive to shut-ins, the elderly, those with visual difficulties, and to homemakers who can listen as they work. "In fact, he stated, "with the popularity of cassettes, I think that the potential is unlimited."

The cassette tapes are available individually or in groups. Individual tapes sell for $4.25. The 64 tapes of the entire Bible will retail for $199.80 or $3.25 per tape.

McMillan pointed out that the tapes will make the Bible readily accessible to the blind. Each tape is clearly marked in regular print on one side and in braille on the other.

For additional information: Any office of the Canadian Bible Society.

ILL-QUALIFIED TO BE WIFE AND MOTHER

A World Council of Churches newsletter about the changing roles of men and women recently carried this intriguing quote: "Every woman expects or is expected to be a wife and mother, even if she has a physical disease." Before the shorthand error crept in, it read "even if she has a PhD".

wms highlights

Regina Presbyterial Annual Meeting

The 67th Annual Meeting of the Regina Presbyterial was held on February 21st in Norman Kennedy Church, Regina with delegates present from Estevan, Fort Qu'Appelle, Indian Head, Yorkton, Swift Current, Saskatoon and Regina.

Mrs. Dorothy Williams, President conducted the meeting and Mrs. A. Doolittle, Estevan the opening devotions. Miss Creola Simpson, Area Educational Consultant was an active participant. Mrs. Mary Findlay, Synodical President was also present. The Memorial Service was conducted by Mrs. Mary Grove. Mrs. Marg Hyndman, Fort Qu'Appelle was nominated as Delegate to Council Meeting in Toronto, alternate delegate from Estevan. Mrs. Mae Morris and Mrs. Kim McMurray were nominated delegates to Synodical meeting in Saskatoon on March 20 and 21st.

Mr. and Mrs. John Bertholet spoke of their work in Nepal and showed colored slides. Rev. Keith Humphrey of Yorkton conducted a Communion Service.

Vancouver Island Presbyterial Annual Meeting

The 67th Annual Meeting of the Vancouver Island Presbyterial was held in Knox Church, Victoria. Mrs. David Smith, President, presided and welcomed ladies from Duncan, Nanaimo, Port Alberni, Sooke and Victoria, and special guest Miss Ivy Howard, Area Educational Consultant.

The theme of the meeting was: "Are We Blooming Where We are Planted?" Rev. David Smith, minister of the host church, gave the devotions on the theme.

For the presentation of the Annual Reports, the ladies were divided into groups and given a series of questions on the work within the Presbyterial during 1980. Answers were obtained from the secretary of each department.

Delegates were named to WMS Council, Synodical Annual Meeting and the North-West Mission Conference to be held in August at George Fox College, Newberg, Oregon.

Mrs. Shepherd of the Christian Book Room, Victoria, spoke about various books she had brought and an opportunity was given before and after the Pot Luck Luncheon to visit the excellent book display.

After lunch, a sing-song was led by Miss Ruth Dunbar, deaconess at St. Andrew's Church, Victoria, with Miss Howard at the piano. A service of Remembrance was given by Mrs. K. Thomas, Victoria. Invitations were issued to hold the Fall Rally in Port Alberni in September and the Annual Meeting in Trinity Church, Victoria. The film, "Yes the Church is Growing" was shown. Discussion and evaluation followed. Miss Howard installed the officers and the meeting closed with tea and a social time.

Centennial Celebration, Port Perry, Ontario

On a beautiful fall afternoon women from the Lindsay-Peterborough Presbyterial gathered to celebrate the 100th Anniversary of the WMS (W.D.) of St. John's Church, Port Perry, Ontario.

Mrs. Lloyd Hunter, Presbyterial President and a member at Port Perry, was assisted by Mrs. John Williamson as they greeted the guests at the door who signed the Visitor's Book.

Many of the guests wore costumes which were fashionable 75 to 100 years ago. Mrs. Hunter wore her Mother's lovely brown wedding dress and a hat trimmed with sweeping feathers. Mrs. W. Hoyle, Presbyterial Historian, captured the attention of everyone with her period costume and large hat adorned with lovely pink flowers.

Mrs. Carol Williamson conducted the Worship which included a rousing hymnsing accompanied on the organ by Mrs. F. deVries of Beaverton, Ontario. Mrs. L. Hunter gave a reading entitled 'Cling to the Bible, My Boy'. Mrs. R. McCully compiled and gave an interesting history of the past years. Our time together was highlighted by our speaker, Miss Joy Randall, a Missionary Nurse from Taiwan and known to many at Port Perry. Joy made us aware of the spiritual and financial responsibility that is ours, to carry out the work in each local congregation with dedication, prayer and enthusiasm.

Following the Service a lunch was served by the ladies, and Mrs. K. McPhaden cut the Anniversary Cake which was decorated in Blue and Gold to match the other decorations in the Tea Room.

Our celebration taught us the value of remembering the past but we still need to continue our efforts for Mission in the local congregation so that our belief will be felt wherever each of us may be.

West Toronto Presbyterial Annual Meeting

The 67th Annual meeting of West Toronto Presbyterial was held at Rexdale Church with Mrs. D. Murdoch, President in the chair.

Mr. and Mrs. Jack Geddes were the afternoon guest speakers. They told of their life in Taiwan over the past 21 years. Their aim, as Christian witnesses, is getting to know the Chinese through individual contact. They brought several interesting artifacts with them.

After a delicious supper the evening meeting began with the guest speaker, Rev. John Duncan, Board of Congregational Life. He gave a dynamic and interesting message on Church Growth. Let God work through us for Church Growth. Where God is, nothing is impossible. The Rexdale choir gave an enjoyable musical presentation.

Mrs. Vera Bartley presented an Honorary Membership to Mr. James Bolton, who has been auditing the books of the West Toronto Presbyterial for a number of years.

Miss Isabella Hunter installed the officers for the year 1981.

Niagara Presbyterial Annual Meeting

"The Ministering Women—The World for Christ" was the theme of the 30th annual meeting of the WMS Niagara Presbyterial, hosted by First Church, Port Colborne January 28th, and presided over by the president, Mrs. Mildred Whitton of St. Catharines.

Mrs. Lloyd Bartlett, president of Port Colborne auxiliary welcomed more than 70 members, Miss Evelyn Murdoch Area Educational Consultant, and a number of visitors.

The morning session began with the Sacrament of Holy communion conducted by the minister of the church, Rev. J. R. Esler assisted by Rev. C. D. Henderson of

St. Giles Church, St. Catharines, Moderator of the Synod of Hamilton and London.

A memorial service for members who had died during the year was conducted by Ann Cook of St. Catharines and Mrs. M. McLeod of Welland.

Greetings were brought from Hamilton and London Synodical by Margaret Alexander of Fort Erie, Synodical treasurer.

During the noon luncheon, a 30th anniversary cake was cut by ninety year old Mrs. James Ross of Port Colborne auxiliary.

Following reports and business, the officers for the year 1981 were installed by Rev. Norman Hutchinson of Knox Church, Welland, Moderator of Niagara Presbytery. The meeting closed with the showing of an interesting and educational film on Nepal.

Knox, Camlachie, Ontario 75th Anniversary

Last January 1980, Knox, Camlachie WMS celebrated their 75th anniversary with a special service and a history of the WMS. Two of our oldest Life Members, both 80 years young, Aggie Fisher who is still very active in our group, and Laura Smith who is a resident of Twilight Haven Rest Home in Petrolia and also very active there, lit the candles and cut the cake. It is our hope that each of our ladies and young girls will keep these candles glowing for another 75 years of dedicated work of the WMS for our Lord and Saviour. We regret that two of our Senior Life Members were unable to be with us, Belle Cairns, our oldest member, who is ill in North Lambton Rest Home and Jenett Hillier who was vacationing in Florida for the winter.

Editor: Knox, Camlachie wrote recently asking us to print the above report which was apparently sent in last year and either was lost in the mail or in the shuffle of correspondence. We appreciate hearing from groups when they do not see their reports in print.

East Toronto Presbyterial Annual Meeting

The WMS of East Toronto Presbyterial held their annual meeting in St. Andrews Church Scarborough, February 2nd.

The theme for the day was "Our Faith in Action", expressed in a very meaningful way in the opening Worship service given by Mr. and Mrs. John Bertholet recently home from the mission field.

The programme, both afternoon and evening, was a time of information and stimulating discussion groups. At the afternoon session two groups were held: "Contact with the Terminally Ill"—led by Mrs. JoAnne Walter, hospital visitor in Hamilton, Ontario and "Creative Worship"—led by Miss Mary Jane Bissett, Area Educational Consultant for Toronto and Kingston Synodical.

Following the supper hour two more groups were held: "New Trends in Mission"—led by Rev. Rodger Talbot, Secretary for Research, Planning and Finance for the Board of World Mission and "Hospital Visiting"—led by Miss Kathrine Watson, hospital visitor at Riverdale Hospital.

Encouraging reports of the various aspects of our work were heard throughout the day.

Mrs. C. Newstead, Past President of WMS Council, installed the officers of the 1981 executive and closed with a very inspirational worship service.

Hamilton Presbyterial Annual Meeting

The Hamilton Presbyterial held its annual meeting in Strathcona Church, Burlington on February 28, with Mrs. Jean Laing, President, chairing the sessions. Mrs. Anne Morton, President of Strathcona WMS extended a welcome. With the theme "Influence" Mrs. A. E. Lawrence conducted the worship service. A drama based on Martha and Mary was presented by Mrs. Bessie Coleman and Mrs. Ruth Hamilton. The ladies of Knox Church, Dundas wearing old-time costumes presented the "Ballad of the Atlin Nurses".

A delicious lunch was served by the ladies of Strathcona Church after which Miss Doreen Morrison spoke of her work in India as a public health nurse, endeavouring to change the culture by teaching the village people about sanitation, family planning, nutrition, and by holding adult literacy classes in agriculture and health.

The minister of Strathcona Church, Rev. Gary Morton opened the afternoon session with a lively hymn sing. A panel composed of Dr. John A. Johnston, Mrs. Heather Johnston, Miss Mary Whale and Miss Doreen Morrison with Miss Evelyn Murdoch as moderator, discussed church growth, how we can fit into the picture of the World Council of Churches, goals to be reached in India, and overseas work.

Mrs. Jessie Whittington conducted the installation of new officers and Mrs. Helen Billiald led the In Memoriam and Closing Worship.

Ottawa and Area CGIT Rally

The Annual City Wide and Area Rally was hosted by Westminster Church, on Saturday, February 7th. There was a registration of 240 girls and leaders. It was very exciting to see all these beautiful teenage girls and leaders having Bible Study (on "The Fruits of The Spirit" which are self-control, patience, love, peace, joy, goodness, faith, humility and kindness) and Crafts, Films, Singing and Square Dancing. It was most impressive to enter the Memorial Hall and to see 240 middies in a candlelight atmosphere!

After supper each of the Bible Study groups, who were named after a fruit, presented skits in relationship to the 'fruit of the spirit'. Closing vespers was a play on "The Fruits of the Spirit" done with an actual Music Machine. Every time a fruit of the spirit was put into the Music Machine, the girls sang the song and acted it out. The Rally closed with taps.

In Remembrance

Mrs. Margaret MacTavish
Guthrie, Alvinston, Ont.

Mrs. B. (Olga) Mate
Calvin Hungarian, Calgary, Alta.

Miss Merle Chambers
St. Giles, Calgary, Alta.

Mrs. W. C. (Agnes) Barrie
Central, Cambridge, Ont.

Mrs. Diane Hunter
First, Collingwood, Ont.

Mrs. Olive Schaefer
Mrs. Alvin (Marjorie) Bullock
Mrs. Orland (Gertrude) Krick
Knox, Dunnville, Ont.

Mrs. Gwen Turner
Mrs. Teresa Widerick
Knox, Dunnville, Ont.

Miss Flora Macdonald
Knox, Goderich, Ont.

Miss Mary Jane McLennan
St. Andrews, Lancaster, Ont.

Mrs. Belle Morris
Knox, Leamington, Ont.

Mrs. Isabel Magdelen Jebb
New St. James, London, Ont.

Miss Mabel Elvidge
Ormstown, Que.

Miss Isa Sharpe,
Paris, Ont.

Mrs. J. J. (Georgia) Craig
Miss Lillian Esplen
Miss Harriet McGeary
St. Paul's, Peterborough, Ont.

Mrs. Violet Roxburgh
Avonton, Stratford, Ont.

Mrs. Rosa Lee Hatherley
Mrs. A. Sutherland
St. Andrew's, Strathroy, Ont.

Mrs. Eva Campbell
Mrs. Arthur (Marjorie) Conkey
St. Andrew's, Strathroy, Ont.

Mrs. David (Helen) Wallace
Mrs. Catherine Whitehead
Thorold, Ont.

Mrs. Margaret Michie
Fraser, Tottenham, Ont.

Mrs. D. (Ruth) Dick
St. James & First, Winnipeg, Man.

Miss E. G. Clark
Knox, Woodstock, Ont.

HONORARY MEMBERSHIPS—1980

Adams, Mrs. Mabel
Belleville, Ont.

Anderson, Mrs. Albert
Orillia, Ont.

Anderson, Mrs. Clarence
Georgetown, Ont.

Baird, Mrs. Gertrude
Durham, Ont.

Baker, John C.
White Rock, B.C.

Balharrie, Miss Ila
Ottawa, Ont.

Bondy, Mrs. Hilda
Belleville, Ont.

Bowlton, Mr. J. T.
Islington, Ont.

Brand, Mrs. Martin
Atwood, Ont.

Brown, Mrs. Jean
Belmont, Ont.

Bush, Mrs. Neil
Avonmore, Ont.

Campbell, Miss Belle
Seaforth, Ont.

Campbell, Mrs. Elizabeth
Montreal, Que.

Campbell, Mrs. Jean
Edmonton, Alta.

Clarke, Miss Donalda
Montreal, Que.

Corbett, Mrs. John
Durham, Ont.

Currie, Mrs. Sharon Jean
Ariss, Ont.

Dixon, Miss Mary
Wallaceburg, Ont.

Donnan, Mrs. William
Stirling, Ont.

Duvall, Lillias
Morrisburg, Ont.

Emerson, Mrs. Victor
Whitechurch, Ont.

Faris, Mrs. Orma
Newmarket, Ont.

Farlinger, Joan
Morrisburg, Ont.

Fennell, Mrs. Florence
Cannington, Ont.

Ferguson, Gladys
Perth, Ont.

Ferguson, Mrs. James
Stratford, Ont.

Gray, Mrs. Grace
Uxbridge, Ont.

Gray, Mrs. Muriel
Owen Sound, Ont.

Hallam, Mrs. Ada
London, Ont.

Hamilton, Mrs. Marie
Listowel, Ont.

Herron, Mrs. Evelyn
Wallaceburg, Ont.

Holms, Mrs. Margaret
Victoria, B.C.

Jackson, Mrs. Bessie
London, Ont.

Jardine, Mrs. Edward
Cobden, Ont.

Johnson, Mrs. Edward
Port Colborne, Ont.

Johnston, Mrs. Allister
Cobden, Ont.

Jones, Mrs. R. C.
Belleville, Ont.

Knisley, Mrs. William
Durham, Ont.

Lamond, Mrs. Malcolm
Staffa, Ont.

Lane, Mrs. Jean A.
Toronto, Ont.

Little, Mrs. James
Lucknow, Ont.

Locke, Mrs. Dorothy
Lindsay, Ont.

MacGregor, Mrs. Alpin
Williamstown, Ont.

MacGregor, Mrs. Mary
Lochwinnoch, Ont.

McBurney, Mrs. John C.
Belgrave, Ont.

McDonald, Miss Eileen E.
Sarnia, Ont.

McDonald, Mrs. Mertie
Almonte, Ont.

McGowan, Mrs. Wallace
Durham, Ont.

McHarg, Mrs. Archie
Listowel, Ont.

McLean, Mrs. George A.
Orillia, Ont.

McLeish, Mrs. Grace
Ottawa, Ont.

McNeely, Mrs. S. S.
Caesarea, Ont.

Mino, Mrs. W. J.
Toronto, Ont.

Morrison, Mrs. Catherine
Avonmore, Ont.

Mott, Letitia Jo
Morrisburg, Ont.

Munro, Mrs. Gertrude
Lambeth, Ont.

Noxel, Mrs. N. E.
Port Colborne, Ont.

Peters, Mrs. Wilfred
Durham, Ont.

Porterfield, Mrs. Bert
Listowel, Ont.

Powell, Mrs. Alan
Markham, Ont.

Randall, Isabella A.
Cobourg, Ont.

Rankin, Mrs. Andrew
Listowel, Ont.

Rea, Mrs. Murray
Listowel, Ont.

Reid, Mrs. Allen
Listowel, Ont.

Ritchie, Evelyn
Kingston, Ont.

Schrader, Mrs. Eunice
Ottawa, Ont.

Scott, Catherine
Morrisburg, Ont.

Shaver, Mrs. Maisie
Cornwall, Ont.

Spence, Mrs. Gordon
Cobden, Ont.

Stilborn, Mrs. Phyllis May
Regina, Sask.

Thomas, Mrs. Pearl
Lochwinnoch, Ont.

Vallance, Mrs. Annie C.
Atwood, Ont.

Watson, Mrs. Hilda
Perth, Ont.

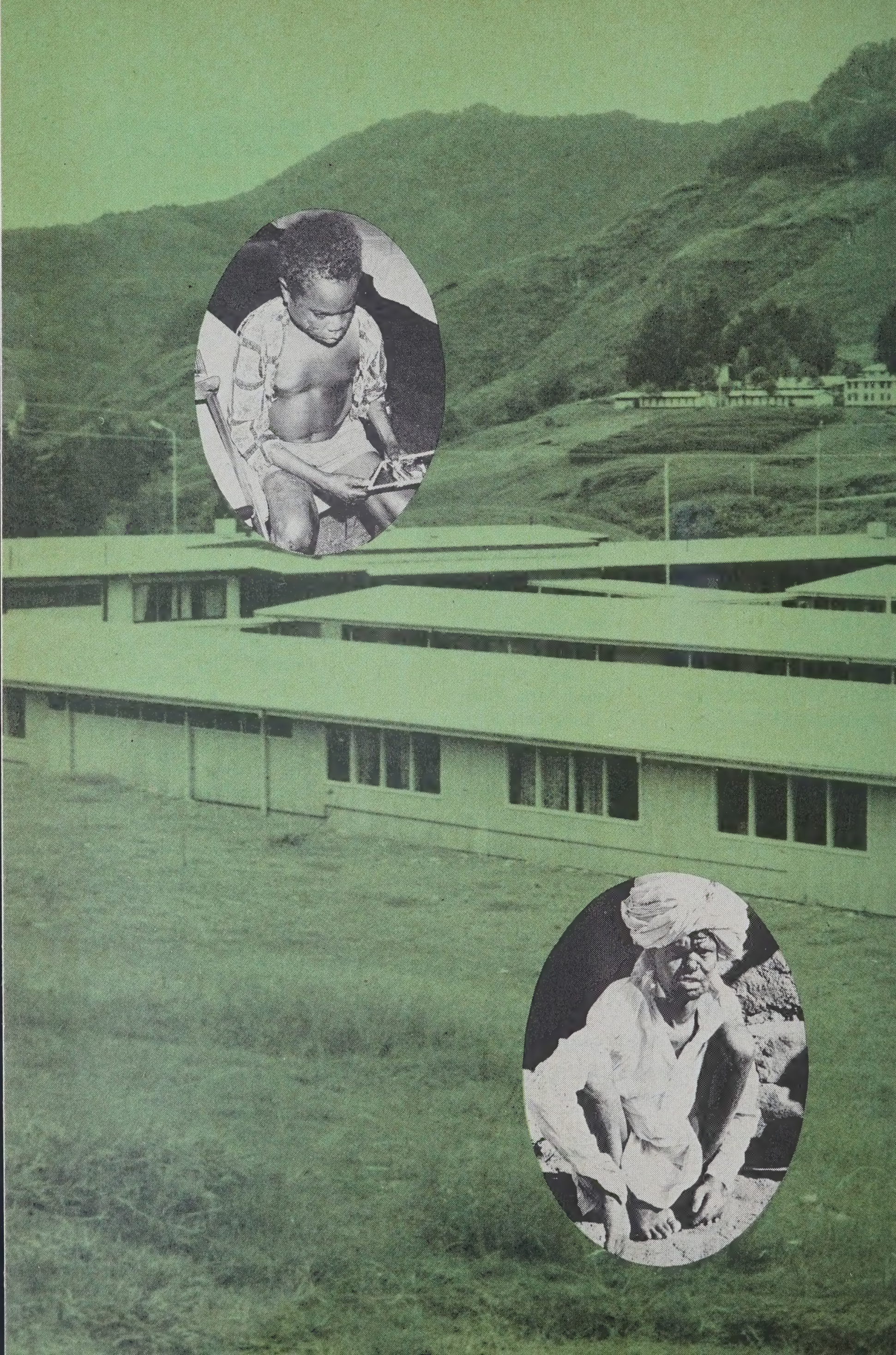
Williamson, Mrs. Marjorie
Guelph, Ont.

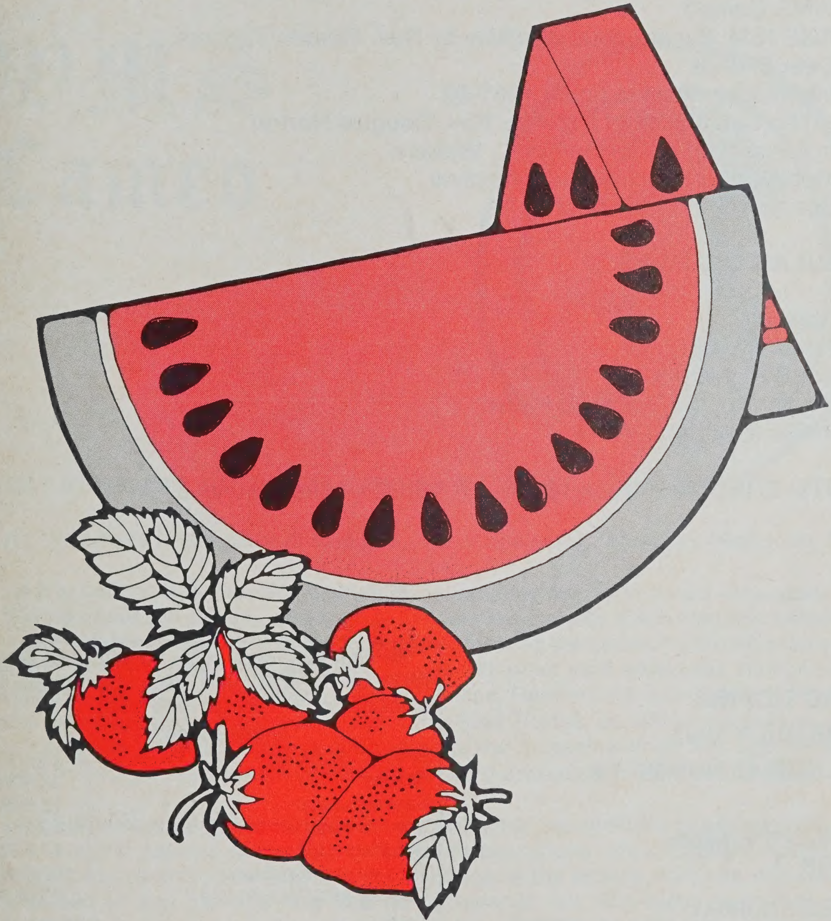
Willis, Mrs. R. H.
Calgary, Alta.

Wood, Elizabeth E.
Regina, Sask.

NOTICE

Gold filled Honorary Membership Pin increased price $40.00 effective May 1st, 1981.





JUNE/JULY 1981

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PHOTO CREDITS: Pages 13, 16, 17, 18, 20—Miller Services

An error was made in the **SYNODICAL GIVINGS** on Page 31, April issue. The figures in brackets for 1977 should have read:

GIVINGS (1977)	
British Columbia	($ 23,732)
Alberta	(22,509)
Saskatchewan	(12,588)
Manitoba and Northwest, Ont.	(19,283)
Hamilton and London	(167,835)
Toronto and Kingston	(167,936)
Quebec and Eastern Ont.	(75,030)
Total	($488,913)

GLAD TIDINGS
JUNE/JULY 1981
VOLUME 57 NUMBER 6

L. JUNE STEVENSON
EDITOR

ISABELLE MURRAY
CIRCULATION

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Second-Class mail registration number 0606.

WMS Cameo

A DAY IN THE LIFE OF ISABELLE MURRAY

As she arrives in the office at 8:45 a.m., the phone rings. "Women's Missionary Society."

"Is this the home for troubled women? Can you help me?" a plaintive voice asks.

With her coat still in hand, she spends the next few minutes reassuring and redirecting the caller. Isabelle Murray's day has begun. Answering the phone for the Women's Missionary Society is one of the tasks she shares with other staff. Most calls, though not as unusual as the above, still require careful attention. Readers will note that Mrs. Murray's name now appears on the inside cover of the Glad Tidings, an official recognition of the major role she plays in charge of circulation for the magazine which has approximately 12,000 subscriptions. Isabelle celebrated her third anniversary with the Society on April 3.

Last September, Mrs. Murray took on the additional responsibility of assisting the new editor in many aspects of *her* job, including helping move office furniture around and hanging pictures and plants. Isabelle quickly became the editor's right arm (the editor is left-handed so you can see how vital her assistance is!). She types or retypes most manuscripts and material to be sent to the printer including the editorials which are read with a critical eye and sometimes a chuckle. If the editorial gets past Isabelle, I know it's O.K. She types all correspondence for the magazine which may be heading anywhere from Scarboro to Switzerland (and which will probably reach those places at about the same time). She sees that each piece is weighed, stamped and safely placed in the mailbag, keeping her fingers crossed that the Post Office will take over from there.

When the postal service is functioning normally, the morning mail lands on Mrs. Murray's desk about 9:15 a.m. Some of the mail is distributed throughout the general WMS office. The next hour is spent opening and date-stamping the large stack of correspondence that relates to the Glad Tidings. Each cancelled stamp is carefully removed and placed in a container and will eventually be sent to the Leprosy Mission. Some of the mail is placed in a neat pile on the editor's desk with the complimentary notes pointed out! The pile that remains must be dealt with in spare moments throughout the day—most relating to circulation, bills, office supply catalogues, returned magazines, complaints, compliments and requests for back issues.

At any point in the day, Isabelle's small desk in the open reception area may be covered with data "print-out" sheets of subscriber lists—lists which she continually updates with changes of address, cancellations and additions. Like Sherlock Holmes, she conscientiously tracks down subscribers who sometimes turn up as new subscribers in a group while not being reported as having moved from another group. She investigates complaints from subscribers who haven't received their magazines. Sometimes her discoveries would startle Scotland Yard. Example: *Mrs. B. did not receive her magazine because it was never delivered. It was returned marked "Deceased". Mrs. B. is very much alive and well.* Example: *After numerous individual complaints it was discovered that an entire section of British Columbia hadn't received any magazines. Conclusion: A whole mail bag must have mysteriously disappeared.* Isabelle's advice to those with complaints is to let us know, but especially to notify the local post office. So often the problem begins and stops right there.

As if she isn't busy enough, Isabelle sometimes has to leave the mail, the circulation and the typing to search for illustrations, photographs and accurate bits of information for the next issue. This often requires trips around the building looking for someone who may have just left for overseas with an important manuscript in their briefcase, or trips down to the basement storeroom for back issues. Isabelle carefully guards the few remaining copies of some issues and keeps an accurate count of all issues since the magazine first began in July/August, 1925.

She may even be required to take a jaunt out of the office to pick up or deliver material or shop for urgent supplies so that we can meet our deadline, which was probably yesterday. I might add that she does all this with cheerful efficiency.

As well as answering the phone, there are always calls to make—tracking down overdue manuscripts, confirming or declining invitations for the editor, phoning information to the printer, checking the accurate spelling of names and addresses for copy: was it really *Mr.* Jane Doe who poured tea?, and arranging times and places for meetings. When she isn't ordering supplies, filing, copying and duplicating material, making tea, taking minutes, distributing advance copies of Glad Tidings around the building and welcoming visitors, Isabelle proofreads copy from the Printer. Add to all of this, assisting once a month in pasting-up the magazine, which includes filling the glue bottles and trying to fit all the Highlights into the designated space, and you have an idea of what a day in the life of Isabelle Murray is like.

Nevertheless at the end of each day, Isabelle's desk is once again tidy as she puts on her coat and heads home. There she is an active wife and mother who finds time to do her own decorating, gardening, reading, attend aquabics and fitness classes, and participate in the activities of her church. Isabelle has one son Barry, attending MacDonald College near Montreal, and a daughter Margaret at home who is working now and planning to attend college this fall. ■

Isabelle is only one of the dedicated WMS support staff we will be highlighting in the months to come. Editor.

AGE-ISM:

the insidious disability

by Rev. Gordon Timbers
Assistant Administrator
Halton Centennial Manor, Milton, Ont.

In the March, 1981 issue of the "Newsletter" of the Canadian Institute of Religion and Gerontology Rabbi Mark Shapiro of Holy Blossom Temple, Toronto, shares a little story that has much to say about our society's general attitude toward the elderly. He says that he recently saw a bumper sticker which read, "Legalize bingo—keep grandma off the streets".

In all likelihood the slogan was coined to amuse people in traffic jams, but to Rabbi Shapiro it was a cause for concern. The assumption of this bumper sticker message is that those who are old are innocuous. The message is that those who are not young, working and consuming are somehow harmless, irrelevant or, worse still, simply cute. There could hardly be any more insulting assumptions, reflecting as they do, the bias of the modern world.

This is the International Year of Disabled Persons. It is a good time for us to consider ways of alleviating the plight of a large segment of our population—the elderly—who are disabled, not so much by physical or mental infirmity as by society's prejudice against them. Ageism—prejudice against the old—is the greatest handicap our elderly have to face.

Ageism can only be effectively countered through the creation of more positive attitudes toward the aging process and toward older adults. Men and women 65 years of age and over now constitute one-tenth of the population of Canada and the United States. A vast number of older adults are able and willing to function effectively throughout their lives, serving their congregations and communities, and adding their strength in the struggle to achieve justice for all.

But, too often negative attitudes within our society place unnecessary restrictions upon the freedom of the elderly. Frequently the media portray older adults as tottering, forgetful, slow-witted and helpless. Prejudicial attitudes result in injustice toward a large number of older people and deprive society of their talent, experience and wisdom. They are forced too readily into retirement, often eased out of responsible leadership positions in the church and community, too frequently "protected" from making life-affecting decisions, and in some instances made the object of service activities that other well-meaning persons plan and administer.

People in our work-oriented society tend to view personal dignity largely in terms of occupational performance. As a consequence, loss of occupation or retirement frequently results in the loss of one's sense of dignity. This attitude is sometimes compounded by the attitude of the elderly themselves.

An observation was made not long ago by octogenarian George Burns that people can convince themselves to act accordingly to stereotype—to think of themselves as unproductive, decrepit and passive. In this instance the comedian wasn't kidding. A lot of people, he said, *practice* getting old. "They start to walk slower and they hold onto things. They start practicing when they're 70, and when they're 75 they're a hit. They've made it. They are now old." This stereotype is forced upon our older adults in a variety of ways, each of which contributes to the disability they have to bear.

. . . the elderly are disabled by society's prejudice against them.

Many treatable medical problems in the elderly are assumed to be the inevitable consequences of aging, for which nothing can be done. A prime example is that of the confused older person who is brought into a hospital emergency room in the middle of the night. That confusion prompts a casual diagnosis of "senility" and a return home in the care of a relative, who is advised to watch the old one carefully. True organic brain diseases, such as Alzheimer's Disease, indeed exist; they are not inevitable results of the aging process, but diseases distinct from normal aging. The tragedy is that these devastating diseases are considered synonymous with old age by many. And also tragic is, that once labeled "senile", a patient can become, irretrievably, the image of senility by persistent treatment as a sick incompetent.

The power of a stereotype was shown in a 1976 survey for the American National Council on the Aging. Survey participants reported favourably their personal experiences with old people, but considered them to be exceptional. They actually preferred fiction to fact. Up against this kind of attitude older people stand to lose even their own self-esteem.

The key fact is that twenty percent of the elderly population have no chronic condition at all and about six percent have at least one such condition—but it does not interfere with mobility and, the activities of daily living. The biological changes that come with normal aging tend to have little if any practical relevance in most jobs. Much concern about older workers focuses on their cognitive abilities, a concern exemplified in the dreary old saw, "You can't teach an old dog new tricks." What people tend to ignore in that sentence is the "you."

The elderly should be seen as a resource for ministry, a ministry that can be provided *by* older adults, in contrast with ministry *to* them or *for* them. Providing elders with the means for contributing their own ministry may be more constructive than making sure they receive ministry. There is no successful old age (or any age) without dignity, and the opportunity to serve is perhaps more important than being served.

The church must take a lead in emphasizing the fact that we are all aging and that there is beauty and strength in each stage of life. Aging can and should be a movement towards the hour when we say with the author of 2 Timothy (4:6-7):

"I have fought the good fight; I have finished the race; I have kept the faith."

Terry Shuckman has written a witty book entitled "Aging is Not for Sissies". She offers creative ways to cope with aging. She believes that aging is a kind of testing not unlike other challenges that people face throughout their lives. She advises one to find out what they are and develop strategies to handle each step.

Each of us, she says, ages at exactly the same rate—one day at a time. There is however, an infinite variety of reactions to this aging process. Most people try to ignore the whole experience but it won't go away. Each of us, in our own way, must accept this and work to make it worthwhile. There are certain basic things that happen along the way and we must be open to continual growth and change. Learning to cope is a life-long challenge. Shuckman rebels against the stereo-type. "Don't be a statistic. Hang on to your ego image and fight to maintain it. Accept some limitations but not the limitations set by others." The last third of life can be productive, satisfying, lived with dignity,

FACTS ABOUT AGING—A QUIZ

MULTIPLE CHOICE—CIRCLE THE BEST ANSWER

1. The average life expectancy for a person 65 years old is:
   (a) 10 years
   (b) 15 years
   (c) 20 years
   (d) 25 years
2. About ____ per cent of people over 65 have incomes below the official poverty level.
   (a) 10%
   (b) 15%
   (c) 20%
   (d) 25%
3. About ____ per cent of older people are working or would like to have some kind of work to do (including housework and volunteer work).
   (a) 25%
   (b) 45%
   (c) 65%
   (d) 75%
4. As an adult ages his or her learning ability (as measured by I.Q. test) will probably
   (a) decline substantially.
   (b) remain about the same.
   (c) increase substantially.
5. Approximately ____ per cent of people 65 and older live in institutions (nursing homes, mental hospitals, homes for aging, etc.)
   (a) 5%
   (b) 20%
   (c) 35%
   (d) 50%

TRUE/FALSE CIRCLE ONE

1. Most medical practitioners tend to give low priority to the aged. True/False
2. Most older people eventually become a financial burden to their children. True/False
3. Most older people are fully able to get about. True/False
4. Most older people eventually become senile. True/False
5. Most women over 65 are widows and most men over 65 are married. True/False
6. Health status actually appears to improve upon retirement. True/False
7. People become more religious as they grow older. True/False
8. Older people are idle much of the time. True/False
9. Most people are likely to become lonely and isolated as they grow older. True/False
10. Sexual activity is rare among people 65 and older. True/False
11. Most older persons who have children maintain regular contact with them. True/False

creativeness and zest. Face reality, she says and, though it may at times be difficult, it can help to open doors to a life of quality.

The church also affirms the God-given dignity of human beings of all ages. The church emphasizes the right and responsibility of all to make important decisions and to choose ways in which to participate in the family, the church, and the community. The church sees all as individual persons, each different from others in background, life experiences, talents, interests, and present circumstances. The church understands that many older adults continue to learn, to be open to new ideas, to enjoy a wide variety of interpersonal relationships, including their sexuality, and to engage in constructive activity. Having said all this, the church must also acknowledge that it should respond with sensitivity and skill to the special needs of those who are ill, disabled, lonely and discouraged. For the church to respond positively its members must first assess their own attitude toward the elderly and the aging process itself. In this regard the *Facts About Aging Quiz* (at end of article) might prove helpful. Once congregational planners and leaders are more knowledgeable and sensitive in their programming and involvement with older adults, attitudes can begin to change. The church may then be able to lead society in making this positive change.

A number of printed and audio-visual resources are available to facilitate gaining a new awareness of the capabilities and potential of seniors. Communications Services has an excellent filmstrip and study called "The Second Spring of Samantha Muffin" that would be a good starting place. The film "Minnie Remembers" is a short but powerful insight into the problem of loneliness of the elderly as a result of people's misunderstanding of their situation and needs. It too has an accompanying study guide. The Canadian Institute of Religion and Gerontology (296 Lawrence Avenue East, Toronto, Ontario) has a monthly Newsletter that contains ideas for service by and for seniors. The Institute also can make resource persons available for specific projects (e.g. the establishment of a volunteer training program).

. . . there is beauty and strength in each stage of life.

Our Church's Board of Congregational Life has a Life-Cycle Ministry Committee that has been charged with some responsibility for ministry by/with/for older adults. The Committee's Task Force on Ministry with the Aging is anxious to hear from persons interested in sharing in its work. Further information should be available in the near future on some of the following suggestions for congregations:

—Child Day Care Centre—establishing a day care centre staffed by older volunteers

—Day Clubs—providing older persons who live in their own homes or with their families a place to come for social activity during the day

—Family Contacts—providing transportation for older persons to visit family members

—Friendly Visitation—establishing a visitation program in which older and younger persons visit those church members who are confined to their homes.

—Hobby Fair—offering older persons an opportunity to exhibit their crafts and share their interests with the entire congregation

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*Thanks to Donald Clinger, Christian Church Disciples, U.S.A.

—Home Help—offering older persons regular assistance with cleaning or other chores that may be difficult around the house. The preparation of a hot meal can often be included with the home help

—Intergenerational Celebration—sponsoring a special event to bring together older and younger members for worship, music, entertainment, short term study, discussion groups and community service projects

—Nursing Home/Home for the Aged Ministry—providing regular visitation services to persons in Homes in the community and to the congregation's own shut-ins

—Share the Worship—providing tape recordings of Sunday services for shut-ins. These tapes can be played as part of a regular visitation program or left with the person for later replay

—Telephone Reassurance—telephoning shut-ins at a fixed time each day to see if they need any assistance

—Shopping Assistance—providing transportation and escort service to and from stores for those unable to drive and/or shopping for shut-ins

—Taxi Tickets—establishing a program with the local taxi company to provide special tickets that older members can present as payment for taxi rides to worship and/or for essential errands. At the end of the month the taxi company forwards a statement of charges to the congregation for payment.

—Tutorial Programs—utliizing older persons with teaching or special educational background to tutor children with disabilities and to help students needing assistance with homework

—Special Assignments in the Congregation—bringing older persons into active participation by asking them to:
—lead devotionals
—prepare, serve or host dinners
—serve as visitors
—provide library service for homebound persons
—participate on boards and committees.

There is a sound theological basis for developing a ministry with the aging and it is the basis for all ministry as outlined in the last part of Matthew 25. This is especially true in light of our society's prevailing tendency to treat the elderly as strangers and to imprison them in isolation. To Paul's familiar wisdom it is appropriate to add that *in Christ there is no young or old.* This reminds us that our ministry is not *for* or *to* but *with* the aging. Scripture acknowledges that life is good at any age. It is realistic about the disabilities of old age but it is also clear about the compensations. The elderly are to serve the community with their wisdom and they are to be respected by their juniors. The elderly need to be reminded by the church of the necessity of accepting their human finitude and of the need for forgiveness. The aging need the church to remind them of the needs of another generation. The church needs the elderly to inform and preserve the experience of the church's traditions. Together they can serve the community with vigour and wisdom.

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ANSWERS—FACTS ABOUT AGING—A QUIZ

MULTIPLE CHOICE

1. (b) 15.3 years: male—13.1 years female—17.2 years
2. 14.0 per cent
   Even if the "near poor" are included, the total in or near poverty is only 25.4 per cent (Brotman, 1976)
3. 75 per cent (actually 78 per cent)
   There are about 12 per cent of persons 65 or over who are employed, 21 per cent who are retired but say they would like to

be employed, 17 per cent who work as housewives, 19 per cent who are not employed but do volunteer work, and another 9 per cent who are not employed and not doing volunteer work, but would like to do volunteer work (Harris, 1975.)

4. (b) Remain about the same
5. (a) 5 per cent

TRUE/FALSE QUESTIONS

1. **True.** A series of 12 empirical studies all found that most medical students and doctors, nursing students and nurses, occupational therapy students, psychiatry clinic personnel, and social workers tend to believe the negative stereotypes about the aged and prefer to work with children or younger adults rather than with the aged.
2. **False.** Only about 1% of the aggregate incomes of older persons comes from relatives or friends. Older people are more likely to be giving financial assistance to their children than receiving it.
3. **True.** 81% of people over 65 have full physical mobility according to a conservative study. Another 14% can get around if they have assistance (for example a cane, or someone with them.) Only 5% are homebound. Another research study by the Ethel Percy Andrus Gerontology Center at the University of Southern California reported that 90% of older persons were physically capable, 8% needed help and only 2% were institutionalized due to physical incapacity.
4. **False.** The majority of old people are not senile (i.e. defective memory, disoriented, or demented.) Only about 2 or 3% of persons age 65 or over are institutionalized as a result of a psychiatric illness (Busse & Pfeiffer, 1977.)

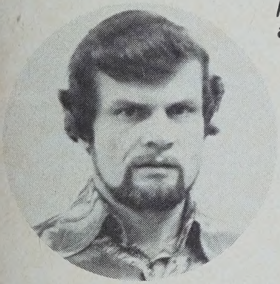
   All the evidence indicates that there are less than 10% of the aged who are disoriented or demented. Another study reports that 96% of aging persons are not mentally senile.
5. **True.** 79% of older men are married and 52% of older women are widows. This situation seems to result from two factors: (1) women live longer than do men, and (2) it is a custom for men generally to marry younger women.
6. **True.** It is a myth that if one stops working his health will soon fail. Research done at the University of Oregon found that among retired men 60-75 years of age, less than 5% rated their health poor.
7. **False.** The proportion of persons over 65 who report a religious affiliation or belief in God is about the same as for younger groups. People are essentially the same in their life pattern.
8. **False.** Those who do report long periods of idleness tend to be persons who are in very poor health, in **advanced** old age, or who have extremely low incomes.
9. **False.** There is little indication that given individuals necessarily markedly restrict their activities as they grow older. Those older persons who are extreme isolates have usually been isolated all their lives. loneliness develops through lack of meaningful relationships.
10. **False.** The notion of the ''sexless aged'' is a myth. Sex continues to be a normal, satisfying part of life for most people. Many people remain sexually active even into advanced old age. As at any age, the frequency of sexual activity varies greatly from individual to individual and may be affected by such things as personal preference, habit, health, availability and health of partner, and emotional well being.
11. **True.** More than 80% of those persons over 65 who have children see their children once a week. 65% have contact with one child as often as every day. Maintaining separate households does not imply lack of contact. ■

Summer . . . the annual sacrament of sea and sun, which browns the face and heals the heart . . .

Robert Penn Warren

Dear friends,

Following is the text of the reports given by John and Judi Bertholet at the Annual Meeting of the Board of World Mission in March. The Bertholets have recently been travelling across Canada recounting their experiences as overseas volunteers where they spent two years with the United Mission to Nepal. They had left their farm near Hartney, Mantoba in 1976 after deciding they wanted to do something more with their lives. The Bertholets have now been appointed as overseas missionaries and are looking forward to another posting.



John

We worked in Nepal for two years. Although we were sent by the Presbyterian Church in Canada, we were working for the United Mission to Nepal. We have been home in Canada for nineteen months but have kept well in touch with Nepal through friends working in Nepal, U.M.N. Newsletter and through a Nepali friend who is studying at the University of Manitoba in Winnipeg.

We feel fortunate to have worked for U.M.N. It is a good example for mission work today—cooperation, interdenominational involvement and comprehensive work in a developing country. U.M.N. has people from fifteen different countries, thirty-four member bodies with approximately 250 people working in Nepal.

Please refer to the book *Greetings From Nepal** for information re areas of work and projects within the U.M.N. We worked at the Gorkha project. I was in charge of the hospital maintenance training program and the technical personnel for the Community health program in that area (nutrition and sanitation).

This work dealt mainly with trying to introduce the growing of vegetables and implementing small water projects. The water projects were mainly assisting the village people in their endeavour to keep their drinking water clean. When you have 13,000,000 people living in an area of 35,000 square miles with no sanitation or sewage system, water becomes an effective carrier of disease.

However, shortly before our return to Canada we were affected by an oil shortage mainly caused by oil cutbacks throughout the world. Nepal, being a landlocked country and receiving all of its oil through India, was cut off completely. All trucking of freight in the country came to a standstill. Since our project was 7-10 hours walk from the nearest

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**Available on request from the Board of World Mission.*

road it was naturally cut off from supplies. We were running short of everything and completely out of oil. The generator supplying electricity to the hospital for lights, X-ray, operating facilities, etc. could not run. The patients however, kept coming to the hospital.

This illustration should show us that though we may be fulfilling our commitment in overseas work through funds, personnel, etc. we can on the other hand, render this work totally ineffective by our lack of Christian response to economic and political decisions from which we personally benefit here in Canada.

Never has it been more evident that the mission of the church is great and urgent, not only for overseas workers but for every Canadian.

Judy

During the past eighteen months, it has been our privilege to meet and talk with many Canadians. It has been interesting to find that the most frequently asked questions have not been about the Nepali Christians or our work in Nepal but rather: What did you eat while you lived in the hills, and how did you ever manage to walk the ten hours it took to reach your project? I believe this to be a sad reflection of our Canadian preoccupation with *food and transportation.* In answer, I can say from personal experience that it never hurt any of us to live without McDonald's and there is nothing more beautiful or healthy than a long walk along mountainous paths breathing totally unpolluted air.

I would like to tell you about the indigenous church of Nepal and our fellow Christian Nepalis. I believe it will be the turning point in Mission Education when everyone in our churches is familiar with such names as Pastor Karthak, Rashem Raj and Dhak Gurung and will not be able to recall the names of those people from Manitoba who went to Nepal. I refer you to one of our Mission Education resources, a book entitled 'Greetings from Nepal' and ask that you read it, paying particular attention to section #7 entitled 'The Religious Situation'.

As you will see, the Nepali Christian Church is a suffering church, and in many areas a persecuted church. To verify this, I would like to relate an incident that we learned of in a recent letter. Christians in one area of Nepal heard a rumor that Christians in another area had been beaten and jailed. They walked to the area to investigate and found their fellow Christians in a very primitive jail, shackled hand and foot. They imediately asked if they should go to the authorities to plead their case. The reply was "No, if the apostles could endure such treatment, so can we; let us be".

This incident re-emphasizes a fact that we became very aware of while in Nepal. The Nepali Christians are living the Bible in many ways and living their faith in spite of their difficult situation. We must ask ourselves as Canadian Christians, "Are we?" ■

Introducing . . .

Mission Study 1981-82

PARTNERS IN PLURALISM: NEIGHBOURS OR STRANGERS?

Partners in Pluralism is the title of the Mission Education Theme for our Church this year. Some may wonder what that means. Some may be suspicious of its intent. Some may shy away, thinking it is only for scholarly and not ordinary people. Some may think it irrelevant to mission. Be that as it may, we who have worked on developing the materials for this theme are convinced that it is important, timely and highly relevant.

Pluralism refers to people of a variety of races and from a variety of cultures and belief systems living together in mutual respect; sharing with one another their strengths and weaknesses; caring for one another and seeking one another's good.

Physically, pluralism is a fact of life. In our "global village" spendid isolationism is a luxury no nation can afford, nor, for that matter, accomplish. More and more, we are faced with the need for mutual concern among the peoples of the world. And, more and more, we are aware that in our own country the racial, cultural and religious make-up has become pluralistic. These physical facts must be faced by our church and taken into account when we engage in mission. The people among whom we witness are diverse in culture, race and belief. The pluralism of our society is reflected in our churches—members of the Presbyterian Church trace their roots around the globe.

As a Mission theme *Partners in Pluralism* calls us beyond a 'multi-cultural' approach which recognizes and affirms the physical proximity of diverse groups of people. It calls us to a re-examination of our attitudes and relationships. It calls us to reflect on God's dealings with humanity as we find it in scripture. It raises the question of how we can affirm our one-ness as human beings in the midst of the obvious different-ness which exists among us. It calls the church in its mission to be open to the kind of experience that Peter had when he discovered that ". . . God shows no partiality". It calls the church in its mission to take up partnership in pluralism, not in order to get lost in the general milieu, but in order to be the salt, the yeast, whose participation in the reality of life transforms it through the power of Jesus Christ.

Study resources for children, youth and adults will be available soon. You can begin preparing for this study by reading and sharing Dr. Herron's sermon printed in this issue, by collecting news clippings and magazine articles dealing with multi-culturalism, racism, interfaith dialogue; by becoming aware of the diversity within your own community. It is hoped that you will take the opportunity that this theme provides to involve as many people as possible in studying it.

The Conversion of Peter

by Rev. Douglas Herron

Some readers may have a question mark in their minds regarding the title of this article. What conversion? We have heard of the conversion of St. Paul on the Damascus road, but what conversion did St. Peter have? He was, of course, called to follow Jesus: he and his companions left behind their fishing gear for a life of discipling. One might describe this as 'conversion', though it isn't exactly what we think of as a conversion experience. There is no mention of amazing grace discovering a sinner, and in the wake of that discovery, imparting pardon and peace. We have to admit the possibility that Peter went through a process of repentance and forgiveness in the post-resurrection period to restore him as an apostle after his defection following the arrest of Jesus. The only suggestion of this is contained in Jesus' test of Peter's love which John's gospel records (21:15-22).

Without in the least detracting from the decision Peter made to be a disciple, let me suggest that Peter's real conversion did not take place until later, even after he had become a preacher of the gospel. If once he said to Jesus, "Count me in", what happened later went further than having a personal assurance of salvation. His conversion struck deep into the inherited beliefs of the Jewish race and their religion.

Luke, who is the author not only of the Gospel that bears his name but also of the Acts of the Apostles, has a habit of introducing great themes through single dramatic incidents. He does so in Acts 10, through a man named Cornelius, a Gentile, already acquainted with the Hebrew religion, who has heard about Jesus of Nazareth and the movement which has sprung up following his death and reported

resurrection. The crisis in Peter's life which occasions his conversion is initiated by an invitation from Cornelius to come and speak to him about Jesus. Until now Peter has only proclaimed the gospel message to Jews: The invitation from Cornelius poses a dilemma for Peter, who as a good Jew, has not associated with Gentiles.

It was required of Jews that they not eat with Gentiles, nor enter the house of a Gentile on risk of ceremonial uncleanness. In other words, a good Jew felt as strongly about keeping away from Gentiles as Harold Ballard feels about keeping Russians out of Maple Leaf Gardens. But in a short space of time Peter had some amazing things happen. He is invited into the home of a Gentile; he eats with Gentiles, and what is more he invites Gentiles into the place where he has been living; and later he stays several days in the home of a Gentile. In a very short space of time Peter has broken with the law of his people. He has denied everything he believed about purity of race. He has violated the doctrine of the separation of the Jew from other peoples. How has this come about?—through the activity of God in the life of Peter.

Specifically, we are told in this tenth chapter of Acts of a dream which Peter had in which he saw lowered from heaven a great sheet, like the sail of a ship. In it there were all kinds of beasts and reptiles, many of which the Jews regarded as unclean; animals which could not be slaughtered and eaten. And Peter is told that he is to slaughter and eat any of the animals which he wants for food; something that was in direct violation of the dietary laws imposed upon the Jews. Just when Peter is trying to determine the meaning of the vision, there is a knock on the door. Some people want to know if this is the place where Simon Peter, the teacher about Jesus, is staying.

God doesn't deal in theories, and in this case he didn't leave Peter to sit down on the roof of the house where he was staying and theorize about what the meaning of that dream might be. Instead the knock on the door presents Peter with some brothers and sisters who are *not* brothers and sisters of his race; they are Gentiles inviting him to address their master, who is also a Gentile, about Jesus of Nazareth.

This Jew, who up until that moment had kept all the laws of the Jews, who believed up to that moment that the message of Jesus was for Jews first and possibly for Jews only, very soon finds himself confronted with a new situation, and finds himself breaking with the law of his people, their custom, their tradition. Shortly we see him hiking along the road to Caesarea in the company of Gentiles, to visit a Gentile, to lodge with a Gentile, to eat with a Gentile, to stay in the house of a Gentile. Can you imagine Peter's mother saying to herself, if she had known about this: "Didn't I raise my son to be a nice Jewish boy? Why does he have to disgrace the family?" But Peter didn't have much choice because God and the Holy Spirit had "double-teamed" him. *And,* Peter discovered something which previously had been hidden from him and his compatriots: *even Gentiles can seek God,* and that *even among Gentiles there can be unmistakable signs that God is working in their lives.* So much is this the case that Peter is gradually forced to make the great admission of his life. He says, "Truly, I perceive that God shows no partiality". (Acts 10:34)

God shows no partiality. The recognition implied in that statement constituted his conversion. Some people might not recognize this as a conversion. It doesn't seem to have the usual marks of a religious experience. But this was indeed the conversion of Peter. This conversion issued in a new way of thinking about pride of race and pride in one's religion.

The Jews had always thought of themselves as the chosen race. This is the way they are portrayed in the Bible. There is nothing wrong with chosen-ness. It's the way God operates. He still operates this way. He chooses people who will listen to Him. He chooses and commissions them to be his agents. The only trouble is that chosen-ness has had a bad history in the life of religion. So often the people chosen think that they have been chosen because they are something special, that they have something other people don't have. They have a nasty habit of thinking that they are number one. Some of the prophets of the Jews said to their own people in all humility, in all love: "You are chosen but you weren't chosen to be number one".

It reminds me of a Charlie Brown and Lucy cartoon. Charlie walks up to Lucy. "Hi", he says, "I've just been told I am one of God's children. Who are you?" In that cartoon is enshrined what we are talking about. It's so very easy when we know ourselves to be something special, to think the other people are second-class. Chosenness is fine if it doesn't lead to making everybody else 'unchosen'.

Unfortunately the story of Israel is that the *chosen* people didn't ask what they were chosen for. If they had asked they might have understood that they were chosen to be the servants of God. To be the servants of a God who wanted them to be servants of his whole world, not just to *enjoy* their chosen-ness. And if they had penetrated further they might have discovered an unpopular truth: they were chosen to be the followers of a God who risks having his own Son become a crucified teacher, and calls his disciples into preposterous and scandalous tasks in the service of his mission. This is what is involved in chosen-ness for us. It doesn't leave much time for patting ourselves on the back and saying "We are God's favourites. Who are you?"

Somebody once said in discussing the question of conversion, that nobody is really converted until his pocketbook has been converted, which is a way of saying that you don't really know what God is trying to do with you until you get past your feelings and into the questions of how you live, what you do with the things that God has given you, how you exercise your responsibility to fellow human beings, to your wife; to your husband; to your children; to your neighbour. In other words, not until the moment when your conversion starts to affect the use of the things that you have been given, can you really understand that you have been called and converted. Which is a way of saying that Christianity has to be more than something superficial and this is precisely what Peter found out. He discovered that religion is more than having a love for feelings; it's a matter of having decisions to make and problems to face.

Christianity also raises us up to new dimensions of living. Let me give an illustration: preceding the recent American election, a number of religious organizations banded together to form groups like Moral Majority in order to make the Christian viewpoint felt in the selection of candidates. A well-known U.S. television evangelist became embroiled in a number of controversies during the campaign in support of this cause. He discovered that statements made within one's own Protestant fundamentalist milieu can be misunderstood when projected on a national scale, and may be perceived as being coercive by those of other religious backgrounds. In reality a significant number of people are not Protestants, are not even Christians; they are Jews and members of other religions or of no religion at all. And when you talk about the moral majority somebody is apt to ask you which morality are you talking about. This evangelist soon found himself trampling on the feet of minorities, arousing hostility among other religious groups who felt themselves threatened by him and all those who would make their way the only way. There is a hopeful ending to this story, hopeful for the evangelist and for all of us who live within a range of vision that is narrower than Christ's own vision. A commentator said of him, "He has been going through a

process of learning and growing as he experiences the pluralism of America".

Perhaps growing up in a largely Protestant and fundamentalist environment, one could come to feel the overwhelming importance of one's own religious heritage. Everything one learned in church and denominational college could reinforce the perception that the beliefs of one's own branch of the church epitomize the truth of the Christian faith. This is like the feeling that the Israelites had, living to themselves, that they alone were God's chosen people. In such an environment one could feel that the world outside is an extension of one's own town and country: our position is the right one. In the course of the campaign that particular evangelist had begun to appreciate the diversity of his nation and to appreciate that the views of other people must be taken seriously. Even in the interest of a good cause it is unacceptable to trample over other people.

Perhaps that evangelist's mother, when she heard that her son was changing because of his new experiences said, "Did I raise my boy as a good Protestant fundamentalist in order that he should become a liberal?" Well, God loves mothers. He loves Jewish mothers. He loves Christian mothers. He blesses them for what they have done in bringing their children up and imparting to them the basics of their faith. But God and the Holy Spirit can take people even beyond what their mothers teach them. That was precisely the dilemma that Peter faced. God and the Holy Spirit can take us into new realms of thinking and living, teaching us that we cannot reject other people just because of the custom of our own race and our religion. We have to remember to respect them. And much more than that, He shows us that He, Himself can be working among some of the people that we think don't even belong to him. Such is God's surprise executed through the Holy Spirit.

Let me conclude with two very brief thoughts. One of the things we Christians have to learn is that we can't evangelize someone that we don't love. Peter had to learn to respect the Gentiles before he could talk to them about Jesus. We Christians have to learn to respect those who are not Christians, respect them as human beings, love them as people before they are going to be ready to listen to our message. And the other thought is, if it is truly evangelism we are doing, the spirit directs us so that only the other person's good really counts. As long as we view other people merely as potential converts to our way of thinking, then we will not be labouring in a way worthy of Christ. We have to be concerned about the good of other people. We have seen how Peter had to overcome his native resistance to those who lay outside the closeness of his own race. Maybe his mother never would have approved his action because she never in her lifetime would have understood it. But God did. And so did the one who said he would build his church on Peter's kind of faith.

The Rev. Douglas G. M. Herron is minister of Calvin Presbyterian Church, Toronto

THEY'RE COMING!

MISSION STUDY MATERIALS FOR 1981-82

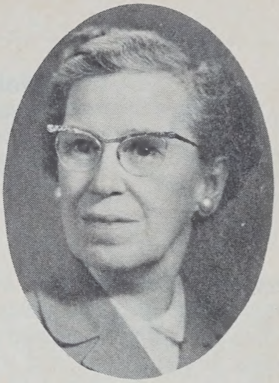
THEME: PARTNERS IN PLURALISM: NEIGHBOURS OR STRANGERS?

There are people with Chinese, Scottish, Hungarian, Korean, English, French, Dutch, West Indian and Native Canadian backgrounds (to name a few) in our society. It is a pluralistic society! Do we see them as neighbours to befriend in the name of Christ, or as strangers to be avoided? Are they welcomed and given places of responsibility in our churches, or are they kept on the fringes?

Watch for this year's study materials for adults, youth and children. *Plan now* to study together what it means to be a neighbour, a "partner in pluralism".

Request prices and order forms from: WMS BOOKROOM
50 Wynford Drive
Don Mills, Ontario
M3C 1J7

In Memoriam



Mrs. Gordon L. Wallace

Many members of the Women's Missionary Society, W.D. across Canada will remember Mrs. Gordon L. Wallace with gratitude. She was the daughter of the Rev. W. G. and Mrs. Hanna and so was involved in the work of the Presbyterian Church in Canada from a very early age.

Mrs. Wallace expressed her very strong Christian faith clearly and simply, both in words and in her life. Her mother had been keenly interested in the mission work of the Church especially the Women's Missionary organizations and, among her many interests, Mrs. Wallace continued to have the Christian mission as her chief concern.

For many years she was very active in Victoria Presbyterian Church, Toronto. She taught in the Church School and was also active in the WMS Auxiliary of which she was President for a time. When the Wallaces moved to North Toronto she became active in Glenview Presbyterian Church and in its WMS Auxiliary. She also served for a time on the Executive of Toronto Presbyterial.

Because her own faith meant so much to her she was concerned that children, youth and adults should have the best in Christian Education material and information about the Christian Mission in Canada and other lands. In 1948 Mrs. Wallace became a member of the Council Executive of the WMS, W.D. as Secretary for Children's Work on the Executive. She was a member of the Presbyterian Board of Christian Education and the National Committee on Children's Work of the Canadian Council of Churches. For a time she also served on the Presbyterian Board of Budget and Stewardship. Later Mrs. Wallace was Chairman of the WMS Committee responsible for the educational programmes of the Society. The staff of the Society who worked with her appreciated her concern for them, her support, encouragement and loyalty to them.

Mrs. Wallace was a Vice-President of the Society and after she resigned from the Council Executive in 1970 because of ill health, she was made a member of the Board of Trustees of the Society. She resigned from that Board in 1978.

On March 26, 1981 Mrs. Wallace died in Beamsville, Ontario. The funeral service, held in Toronto on March 30 was conducted by the Rev. J. J. H. Morris of Glenview Church. The sympathy of her many friends goes out to her daughter Marguerite (Mrs. E. T. Peer of St. Catharines), her son Murray Wallace of Toronto, her grandchildren and great-grandchildren.

We are thankful for the life and work of Mrs. Wallace and most of all for her Christian faith.

Mobility International
Youth Festival/Festival de la Jeunesse
Toronto, Canada
August 2-9 1981 du 2 au 9 Août

Mobility International is an organization founded in 1973 devoted to furthering the integration of handicapped people into society through travel and exchange. Projects vary from youth festivals where the accent is on leisure, sport and culture, to more professionally oriented conferences and seminars. What is important is that "handicap" is not the common denominator. The participants are there because the emphasis of a particular project appeals to them as persons, not as "handicapped" persons or "ablebodied" persons.

In the past, Mobility International has arranged projects in Albania, Austria, Bahrein, People's Republic of China, Denmark, France, Germany, Iran, Ireland, Italy, Jordan, Kuwait, Malta, Netherlands, Switzerland, the United Kingdom and the United States.

In 1981, Toronto will host Mobility International as part of Canada's activities in the International Year of Disabled Persons. The event will be co-sponsored by the Canadian Bureau for International Education and the Coalition of Provincial Organizations of the Handicapped (COPOH). The theme for the seven-day festival, which will take place at York University is "LIVING TOGETHER—VIVE LA COMPAGNIE".

Over 300 delegates are expected to attend from more than 20 countries overseas and it is anticipated that Canadians will come from every province. The programme will focus on three areas:

1. Seminar and study sessions on topics relating to equal participation by handicapped people in society. Among the subjects planned are:education, housing, sport and leisure, transportation and public advocacy.
2. Field visits to agencies and institutions in and around Toronto to experience the life of handicapped people in the area.
3. Tourist visits to local attractions, including Niagara Falls.

The conference will appeal to young people over 16 years of age and to anyone interested in meeting and participating in an international youth festival.

For enquiries and application forms contact:

Mobility International Canada 1981
c/o C.B.I.E.
141 Laurier Ave. W.
Ottawa, Canada
K1P 5J3 Tel. (613) 237-4822

WHAT INDIVIDUALS/GROUPS CAN DO

Mobility International hopes that local volunteers will assist with particular needs of participants such as pushing, meal assistance and interpretation. Your group may want to help.

Do you know a young Canadian who would be interested in attending such an international conference? Tell them about it.

Many congregations may wish to subsidize the attendance of a participant to this conference as part of their contribution to this International Year of Disabled Persons.

Available from the
WMS Book Room,
50 Wynford Drive,
Don Mills, Ontario.
M3C 1J7

AND GOD GAVE WOMEN TALENTS
by Marlys Taege
Concordia Publishing House
Price $4.75

Women of any denomination would find this book easy to read, interesting, informative and thought-provoking. It is a book that might be used by a women's group with different ones taking turns reading. Discussions would automatically arise. The book increases one's knowledge of the Bible, especially from a woman's point of view.

The author's work as a Christian woman has been for the most part with the Lutheran Church. Being an American author also, her references are slanted to what has taken and is taking place in the United States. Therefore some statistics are not altogether applicable to our church or country.

In the book you will meet women of history, women of the church, and women of the Bible that you never knew existed. These women are examples of people who learned, in spite of difficulties, to use their God-given talents to their fullest potential.

I feel it is good reading for any Christian woman. You will not agree with all the author says, but it will challenge you as a Christian woman to ask yourself some pointed questions.

Two thoughts that came through strongly were first: "God's people are to deal with one another in love, compassion, fairness and trust", second: "As Christians we must set an example for the world of how to resolve varying views calmly and patiently".

MONDAY MORNING RELIGION
by Luther Joe Thompson
Baker Book House
Price $2.35

This book deals with the application of the Christian gospel to varied aspects of our daily living. Religion is not only for Sunday but must be lived all through the week.

Luther Joe Thompson deals with such things as jealousy and envy—*the weaknesses of little men*; gossip, profanity—*the effort of a feeble mind to express itself forcibly,* and the sin of criticism. Worry is interest paid on trouble before it comes due.

We should learn to live one day at a time—to take what is, to trust what may be, and to meet to-morrow when it comes. Living is an attitude toward life.

Monday Morning Religion deals with doubt, how to overcome evil and asks the question, "Am I my brother's keeper"?

Mora MacGregor

POSTAGE

First Book—$.35
Each additional book—$.10

NEWS

WCC STATEMENT MOURNS SLAIN CHILDREN, POINTS TO GROWING VIOLENCE IN THE U.S.

ATLANTA (EPS)—Leaders of the World Council of Churches (WCC) issued a statement expressing shared loss and grief over the murders of black children in Atlanta and have called upon the churches to monitor what they see as "the growing violence among persons and groups" throughout the United States. Atlanta Mayor Maynard Jackson and Public Safety Commissioner Lee P. Brown received the statement in a half-hour session with the World Council delegation.

"We share in the loss of the children who have been killed; in the sorrow, bewilderment, grief and anger of their bereaved families; and in the understandable but destructive onslaught of fear, tension and mistrust which these events have unleashed on the Atlanta community," the statement says.

The WCC statement recognizes "the efforts being made by the Atlanta community to find the perpetrators and to stop this degradation of human life, rights, dignity, safety statistics of violence against blacks and others.

"But we must also speak about the change of mood of the nation which has signaled to many that the rights of humans have become of lesser importance; about the growth of groups which preach hate and violence against others of a different race, ethnicity or belief; about the encouragement by many, including some of our leaders, of the false belief that a future of hope is possible while ignoring or rejecting the needs and aspirations of many in our society; and about the sin of claiming opportunity and advantage for ourselves at the expense of others.

"We call upon the churches and their agencies to monitor and publicize the growing violence against persons and groups throughout this nation. We pray fervently that the anguish of Atlanta and of fearful, poor and suffering people in many, many other places in the world will be recognized as the cries of pain of our brothers and sisters in the human family and that those cries will awaken us again to the hope for justice and love which our faith requires of us," the statement concludes.

TAIWAN: NO IMPROVEMENT IN THE CONDITIONS OF DETENTION OF DR. KAO

Taipei—The great interest taken by the world and in particular by Christians in the case of Dr. Kao, Secretary General of the Presbyterian Church in Taiwan, does not seem to have brought about any improvement for the moment in the conditions of detention in which he is held by the Taiwan authorities. To the contrary, at the beginning of December, Dr. Kao was transferred to another cell in which six prisoners have the use of five beds; he is however still allowed to write two letters a week and to see, briefly, some members of his family once a week. Conditions of other political prisoners are even worse: only thirty minutes of visits per week, harrassment of prisoners' families, no chance to work or to have any activity. Certain prisoners, according to information collected by visitors to the country, are chained all day and held in deplorably unhygienic conditions. RPS

wms highlights

Saskatoon Presbyterial Annual Meeting

Saskatoon Presbyterial held their Annual meeting February 28th at Parkview Church. Our theme: *Growing Together Through Love* was taken from Ephesians 4:16 (Good News Version).

Rev. Doug Johns, minister of Parkview Church led us in worship. In his mini-sermon he emphasized the fact that we really couldn't expect to grow unless love and caring for each other was displayed, and as Presbyterians we must learn to share our faith more with others.

Guest speakers were John and Judi Bertholet, missionaries home on furlough from Nepal. They showed slides on Nepal and told how some of the money we send was being spent. They gave a very informative talk on the Nepali people and their way of living saying they are a people in dire need of help.

A very interesting Workshop on *Music for Youth* was presented by Mrs. Sharon Moen; some songs were by Saskatchewan writers. Mrs. Moen also sang hymns for children. Rev. A. N. D. Waugh (moderator) brought greetings from Presbytery and Mrs. Mary Findlay, President, brought greetings from Synodical. Miss Sheila Kirkland spoke on Church growth.

London Presbyterial Annual Meeting

The first "spring" Annual Meeting was held on April 1st, 1981, at Elmwood Avenue Church, London, Ontario. The weatherman provided a beautiful, warm, sunny day. One hundred and twenty people registered for the afternoon portion of the 67th Annual Meeting, the theme being "YOU ARE MY DISCIPLES". Rev. Dr. G. Campbell, minister of the host church, opened the worship portion of the meeting with the celebration of Holy Communion. Four ladies from the WMS served the sacraments. Soloist during the worship service was Mrs. Peggy Sinclair, accompanied by organist, Mr. Bert Vander Hoek.

Mrs. C. Remus, President of Hamilton-London Synodical brought greetings from the Synodical. Rev. Fairlie Ritchie along with special guests, Linda and Scotty, added a great deal of pleasure to the afternoon. Rev. Ritchie's reading dealt with the disabled and following this they each lit a candle in recognition of the Year of the Disabled.

Guest speakers were Mrs. Dorothy Pinkerton of "Alcohol and Drug Concerns" and Mrs. Joan Lenardon of "Right to Life". A question and answer period was held which proved most interesting.

The business portion of the meeting

was conducted by retiring President, Mrs. D. Nisbet. Installation of new officers for 1981 was conducted by Mrs. M. Ford. New President is Mrs. J. Coventry of Hamilton Road Church, London. She closed the business portion of the meeting with prayer.

A delicious ham supper was served by the ladies of the host church, followed by a pleasant hour of fellowship.

The evening portion of the meeting featured the "Reach Out Choir" of Chalmers Church, London. They presented in song "THE WITNESS"—the story of Jesus' life from birth to resurrection. This was most moving and inspirational.

Following this presentation, refreshments were served to bring a most pleasant day to a close.

Alberta Synodical Annual Meeting

The annual meeting of the Alberta Synodical was held in Knox Church, Red Deer on March 12-14th. The session was opened by the President, Mrs. Alberta McCallum, who introduced and welcomed Rev. D. Fry of Knox Church. Rev. Fry led us in prayer and spoke on the Theme 'Create the Future' taking his text from Proverbs, stressing 'To acknowledge God and He Will Lead Our Paths'.

An executive meeting was conducted by the President, followed by a Sing-Song of Welcome and the Theme hymn 'We Would be Building', led by Miss Lois Snider. A social hour was then enjoyed by all present.

The Friday morning session opened with Prayer and an inspirational address by Rev. D. Fry based on Scripture from II Corinthians Ch. 13: 5-10.

A warm welcome was extended to Mrs. Marjorie Ross, Treasurer, WMS (WD) from Toronto. A workshop 'Goals and Objectives of the WMS' was held with Mrs. Ross and Miss Snider as resource leaders.

The morning session closed with prayer and grace by Mrs. Margaret Brooker and a delightful luncheon was served by the Willowdale and Valley Centre Ladies.

The meeting reconvened with the Theme Hymn. Reports were presented and discussed. Miss Mollie Harback gave a detailed treasurer's report and was pleased we had more than met our objective for 1980. An 'In Remembrance Service' was given by Mrs. R. D. Nichols. Miss Lois Snider, Area Educational Consultant, gave a report on her work. The afternoon session adjourned with prayer by Mrs. Marjorie Scott.

Rev. Mark McLennan of St. Andrew's Church, West Park, Red Deer gave the Grace prior to a delicious evening dinner served by the ladies of Knox Church. Rev. Cunningham extended greetings to the WMS from the Synod of Alberta. In his message, he stated the purpose of the Church was to glorify God, and the WMS is the Church's conscience in regards to its mission. Entertainment was provided by Mrs. Trish McSween singing three solos.

The guest speaker, Mrs. Marjorie Ross, was then introduced and given a warm welcome by Mrs. Margaret Daniels. Mrs. Ross, dressed in a lovely dress from Nigeria, brought greetings from Council.

The Saturday session opened with a Prayer and a meaningful message by Rev. Fry. The meeting continued with recommendations being brought up and discussed, delegates were named to attend Council, and Synodical officers were installed. It was moved that the 1982 Synodical Annual meeting be held in Central Church, Calgary in March. A good selection of Christian Literature was displayed and the report on the sale of these was encouraging. A display of Missionary Profiles and posters of India made by the President, Mrs. McCallum were placed in the Sanctuary for members to view.

The closing prayer and grace was in the form of a Hymn-Sing led by the members of the Red Deer Presbyterial.

B.C. Synodical 67th Annual Meeting

The 67th Annual Meeting of the B.C. Synodical was held in West Point Grey Church, Vancouver, March 16-18th. Mrs. W. R. Bell, President, presided over all sessions. The theme chosen was "Transformation", with scripture from Psalm 85:6: "Wilt Thou not revive us again: that Thy people may rejoice in Thee?". Special guest was Mrs. Marjorie Ross, Treasurer of the WMS(WD). Miss I. Howard, Area Educational Consultant, also attended.

The Worship Service was conducted by the minister of the host church, Dr. Max Putman, who spoke on the theme.

Reports were presented by the secretaries of the different departments and reviews of five books were given by Mrs. B. Molloy, Victoria. A C.G.I.T. presentation was given by Mrs. Violet Holmes, Chairperson of the Provincial C.G.I.T. Board. The Remembrance Service was given by Mrs. O. Kyle, Vancouver, using Rev. 7:13-17. The Poem "Prospice" was read.

Report of the Provincial Council of Women was given by Mrs. G. M. Ledingham and Mrs. N. G. Robertson reported on films.

Workshops on "Transformation of the Society" were conducted by Mrs. Ross. "Where is the WMS going?" was the topic and many good ideas came from the Discussion Groups.

The evening programme opened with a lively Sing-Song, "Through the Years" conducted by Mrs. Ledingham and Miss Annabelle Wallace with Mrs. K. Ross at the piano. Entertaining Skits—"WMS from 1867 to 2000 A.D." were presented by the four Presbyterials—Kamloops: History of the WMS and Glad Tidings; Kootenay: Present Day WMS, Vancouver Island: Recruitment; and Westminster: WMS—50 years in the Future.

On the last day, Prayers for the Work were given by Presbyterial Presidents. Mrs. Ross presided at the election and installation of officers for 1981. Mrs. Bell was presented with an Honorary Life Membership and the Synodical Executive gave her the WMS pin in appreciation of her years of devoted leadership. The new president is Mrs. W. D. Grainger, Prince George.

67th Annual Winnipeg Presbyterial Meeting

The 67th Annual Meeting of the Winnipeg Presbyterial was held on February 21st at First Church, Winnipeg, with the president, Mrs. Jean Campbell presiding. The theme of the meeting was from Isaiah, chapter 40, verse 31 and the theme hymn was "Those who wait upon the Lord shall renew their strength". The meeting was prefaced with a breakfast served by the Executive. About fifty people sat down to the luncheon at noon.

Worship Service was conducted by the St. James Evening Auxiliary; greetings from Presbytery were brought by the Rev. J. Deyarmond, Moderator, and greetings from Synodical were brought by Mrs. Joan Instance. "The Future is NOW" was the theme of the study of the reports, and the group leaders were Mrs. Marni Miles, Mrs. Lylah Myers, Miss Jessie McDonald and Mr. Warren Whittaker. It was felt that the reports showed that there should be more emphasis on the Mission work of the Church, with the hope of interesting all children and women in the outreach of the Church.

We were privileged to have with us on this occasion the Rev. Florence and William Palmer, who are in charge of the Fellowship Centre in Kenora, Ontario. Mrs. Palmer was recently elected Moderator of the Synod of Manitoba and N.W. Ontario, the first woman to hold such an office.

The newly elected officers were installed by Mrs. Cormack Smith, and the meeting closed with a prayer by Miss Louise Brodie.

67th Annual Montreal Presbyterial Meeting

The Montreal Presbyterial meetings always provide a chance to rekindle old friendships and spark new relationships. Add a well planned program and you have a great combination. This is exactly what was experienced by the 148 ladies who gathered at the Church of St. Andrew and St. Paul on February 28 for the 67th Annual Montreal Presbyterial.

Chaired by the President, Mrs. Lyla Page, it was off to a singing start with a guitar and hymn sing followed by worship led by the Rev. William Russell. Rev. Russell highlighted the theme for the day, "A City on a Hill", with reference to Montreal and the challenge to Christians to be such a beacon of welcome and love. After business matters Miss Lois Powrie, National Secretary for Children's and Teen-Age Work, painted a clear picture of the "Latch Key" children of today's world. Breaking down the walls of the church to let the youth in is an act of love that is before us all. Patricia Page and Karen Prevost, Presbyterian College students, shared their special mission experiences. Their honesty and commitment to the work of God's kingdom will be remembered.

The Rev. Joe Reed challenged the group to evaluate our work in French ministry. Instead of telling us what *we wanted to hear,* Joe spelled out the situation with signs of encouragement and signs of warning.

The interval before lunch provided a chance to preview the filmstrip on India, available from the Mission Board and to browse in the book room prepared by Hazel Davis. The auxiliaries of St. Andrew and St. Paul served a delicious lunch, and the ladies were greeted by the Rev. Jim Armour, Moderator of Presbytery.

In the afternoon we enjoyed music by Michelle Desmarais, a gifted soloist. Mrs. Margaret Macdonnell presented exerpts from the annual reports. The Rev. Glenn Davis, guest speaker, presented his interpretation of "A City on a Hill" comparing the *light* from the city to the light of Mission. Several "lights on" in mission were discussed: welcome, warning, witness, courage, stewardship. It was a delight to have Glenn "back home" in the Montreal Presbytery.

Calgary MacLeod Presbyterial Annual Meeting

The meeting was held on February 21st in Centennial Church, Calgary. Present were delegates from Lethbridge, Fort McLeod, Olds, Medicine Hat, members of the Calgary groups. Centennial's minister, Rev. Graham and Synodical President Berta McCallum.

President Helen Willis constituted the meeting with prayer, the theme being "One Great Fellowship of Love". Marion Barclay developed the theme in the Worship Service using for Scripture Reading, Ephesians Chapter 3, verse 14, and put special emphasis on the word "Great", which encompasses "all mankind". Pat Ritchie eloquently developed the theme further by doing a Bible Study using verses from "The First Letter of John".

The Hargrave Taylor delegates from Medicine Hat, led by Margaret Dowkes, conducted the Remembrance Service. "Hands" was the theme and it was asked in prayer that our hearts be filled with Love when we remember the many women who worked in this part of the Kingdom and the examples set by Christ as He used His Hands while here on earth.

A sing-song by Centennial's CGIT Group and their leader Mrs. Joanne Watson was enjoyed by all. Mrs. Bigelow showed interesting slides on the Orient taken when they toured that area.

With thanks to the sub-executive business was conducted quickly but efficiently. Secretaries displayed posters about their reports and spoke briefly on them after a delicious luncheon served by the women of Centennial Church.

Superior Presbyterial 67th Annual Meeting

The 67th Annual Meeting of the Superior Presbyterial was held in Lakeview Church, Thunder Bay on February 18. The theme of the meeting was 'Mission in the 80's' with particular emphasis on the International Year of Disabled Persons.

Mrs. Grace Hood, President, opened the afternoon session with Prayer, and welcomed delegates from Atikokan, Geraldton, First Church, St. Andrew's Church and Lakeview Church.

Opening Worship Services were taken by two members of the Willing Talent Workers of First Church with Prayer, Scripture Reading, and Poem entitled "I Am Not What You See" (Glad Tidings January 1981).

Mrs. Edythe Bastone of St. Andrew's Church conducted the very impressive Memorial Service with Prayer, Scripture and the Hymn "Blest Be The Tie That Binds" sung by all present in memory of the WMS members who had passed away during the year.

Annual Reports were reviewed, with comments from the Secretaries of each Department, and were accepted. Special mention was made of the Boat People being sponsored by Lakeview and First Churches and the Ontario Hydro.

Treasurer's report was reviewed by the Treasurer, Mrs. Rachael Gammond and accepted. It was noted that we met our Supply Allocation very nicely, but the General Fund was down slightly from 1979 givings and we did not meet our objective for 1980. Mrs. Nancy Murray reviewed Literature mentioning that the local Christian Supply House has a good variety now.

We were then treated to a Play with Mrs. Nancy Murray, Host of Station CFRD—"Terry Talk It"—a phone-in radio programme. Afternoon Session closed with prayer by Mrs. Shaw of Atikokan.

A very delicious Pot Luck Supper was provided by Members of the Thunder Bay Churches. Mrs. Grace Hood introduced the guests—Rev. and Mrs. Shaw from Atikokan, Rev. Sidney Chang of First Church, Rev. and Mrs. J. Clarke Hood of Lakeview Church and Mrs. Margaret Johnston of St. Andrew's Church. Welcome was given by Mrs. Millie Brown and Mrs. Kay De Jonkherre gave the reply, inviting the Superior Presbyterial to hold their Annual Meeting in 1982 at First Church. Rev. J. Clarke Hood gave the Blessing.

Evening Session opened with worship by ladies of Lakeview Church, with Mrs. Margaret Johnston presiding at the organ.

A Panel of members from the following organizations, were introduced by Mrs. Signe Mackay: Handicapped Action Group—Jennifer Tett, Handitransit—Allen Buchan, CNIB—Lauri Siska, Mental Health—Hilda Blake, Canadian Hearing—Hedy Dyck and Mentally Retarded Association—Helen Muir. Included in their presentations were histories of their groups, problems, programmes and needs. The intolerance of other people in the Community was stressed in all groups. Speakers were thanked by Mrs. Margaret Johnston.

Courtesies and Credentials were given by Mrs. Maudie Johnston, showing thirty-seven visitors and officers present at the meetings.

The new officers for 1981 were installed by Rev. Sidney Chang and were given his blessing and good wishes for a successful and happy year.

Closing Prayer was given by Mrs. Ada Nelson, representative from Geraldton, Ontario.

Manitoba and Northwestern Synodical Annual Meeting

On March 15 Mrs. W. A. Fraser, President opened the meeting with Prayer and welcomed Executive Officers and Delegates from the three Presbyterials—Brandon, Superior and Winnipeg. THEME of the Meetings was—"BE YE KIND" from the Bible passage—Ephesians 4:32.

Following dinner, provided and served by the Sub-Executive the Sunday evening service was conducted by the Rev. B. Kunzelman, minister of Knox Church, Neepawa, and was adapted from the Church of South India Book of Common Worship featuring musical selections by a group of young people from Wellwood, Manitoba.

Guest Speaker was Mrs. Marjorie Ross, Toronto, WMS Treasurer, introduced by Mrs. W. A. Fraser. Mrs. Ross spoke of the needs in the various areas of our church.

The Evening Service closed with an impressive and very meaningful Communion Service conducted by Rev. Kunzelman, who was assisted by Elders of Knox Church.

On Monday, March 16th, the Annual Meeting re-convened in the Sanctuary, with Mrs. W. A. Fraser presiding. Opening Devotions and the In Memoriam Service was very capably conducted by Ladies of the Winnipeg Presbyterial.

Following Reports and discussion Rev. Florence Palmer gave an interesting and very informative talk on her work at the Fellowship Centre for Alcoholic Women in Kenora. The Presbyterian Church is the only organization in Kenora dealing with this problem.

A Workshop on "Goals and Objectives" was conducted by Mrs. Marjorie Ross.

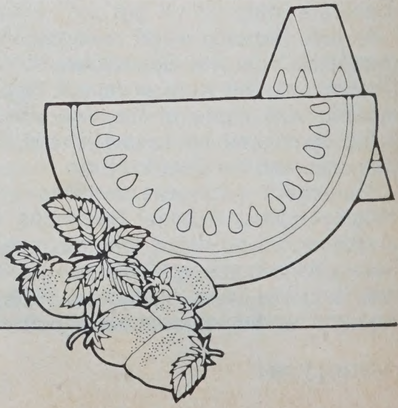
Mrs. Jennie occupied the chair for the election of officers, and Mrs. V. McGregor presented the report of the Nominating Committee, which showed all officers returned for another year. Officers were installed by Rev. R. Kunzelman.

Following the Second Board Meeting the Heather Club of the Church served a delicious dinner which took the form of an Agape or "Love" Feast. Greetings were brought from the Presbyterials by the Presidents: Mrs. Irving, Brandon, Mrs. Jean Campbell, Winnipeg and Mrs. J. C. Hodd, Superior. Mrs. Marjorie Ross brought greetings from Council and Rev. Mrs. Palmer from Synod of Manitoba. Rev. M. McLean, Supt. of Missions of Synod introduced Miss Athalie Read of Flora House, Winnipeg, who is retiring because of ill health. Miss Read said how much she had enjoyed her work at Flora House.

Rev. Kunzelman addressed the gathering briefly on "Sharing our Joy" and Knox Church Choir sang "Who is on the Lord's Side". With the repeating of the Lord's Prayer in unison and the Benediction, the Synodical for 1981 was closed.

WHO LOVES A GARDEN

Who loves a garden
Finds within his soul
Life's whole;
He hears the anthem of the soil
While ingrates toil;
And sees beyond his little sphere
The waving fronds of heaven, clear.
Louise Seymour Jones

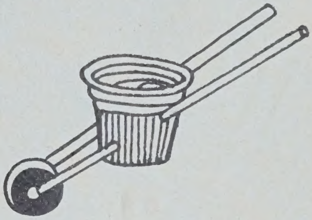


CRAFTS "FOR THE YOUNG AT HEART"

Here's an idea for individuals or groups of any age to make. Use for party favours, individual table decorations or brighten up a tray for a shut-in.

WHEEL INTO SUMMER

Materials
Life Savers
Plastic straws
Creamers
Candies/nuts OR artificial flowers



Directions: Using paper punch, cut four holes in a creamer—two on each side as indicated. Fold straw in half and place life saver at bend in straw. Insert straw through creamer.
Fill with candies, nuts or artificial flowers.
You will soon have a wheelbarrow of flowers or treats to brighten someone's day.

©VOLK

In Remembrance

Mrs. Eliza Alma Hawkins
Knox, Alliston, Ont.

Miss Jessie Hunter
St. Andrews, Barrie, Ont.

Mrs. Jean Brown
Knox, Belmont, Ont.

Mrs. Jean Martin
St. Andrews, Bolsover, Ont.

Mrs. Morris (Jessie) McDonald
Knox, Burgoyne, Ont.

Mrs. Kenneth W. MacRae
Kenyon, Dunvegan, Ont.

Miss Lily Ballantyne
Caven, Exeter, Ont.

Mrs. Gladstone MacMillan
St. Lukes, Finch, Ont.

Miss Beatrice Harvie
Mrs. F. Buchanan
Orillia, Ont.

Mrs. F. R. Duminy
Knox, Ottawa, Ont.

Miss Margaret H. Paterson
First, Regina, Sask.

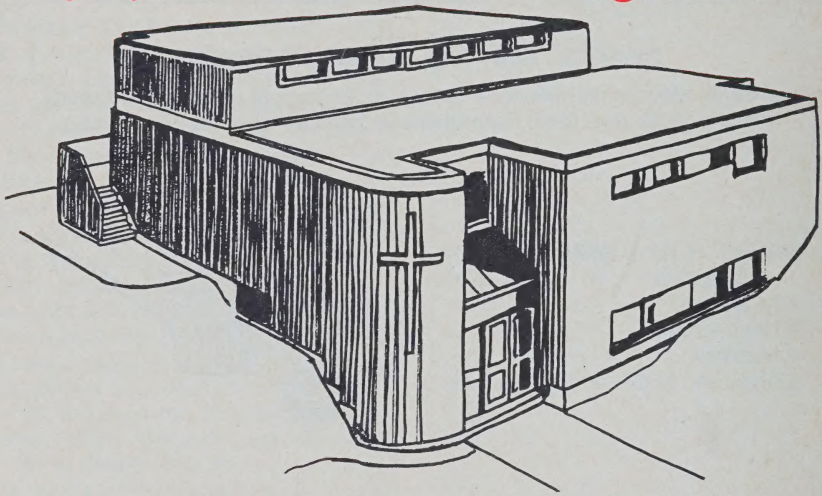
Mrs. Fraser (Mary) Scott
Glenview, Toronto, Ont.

Mrs. Ellen Powrie
Riverdale, Toronto, Ont.

Mrs. Christina McGregor
Knox, West Lorne, Ont.

Mrs. Elma (H.) Niepage
Weston, Ont.

Happiness is Sharing



1981
SUMMER SHARING PROJECT

FOR CAMPS, VACATION CHURCH SCHOOLS AND OTHER SPECIAL SUMMER PROGRAMS

This year the packet focuses on University Presbyterian Church in Downsview, Ontario. Situated in the Jane/Finch area where the congregation services a crowded multi-cultural neighbourhood. A major aspect of their ministry is the work with children in a Saturday Morning Club and mid-week groups, as well as the Sunday Church School.

The 1981 Summer Sharing Project will turn a muddy, gravelly area at the side of the church into a grassy playground to be used from May to October in the children's program.

Two copies are available free to each congregation. Presbytery or Synod camps may have up to 10 free packets. Special arrangements can be made for additional packets.

ORDER FROM: Miss Lois Powrie,
National Secretary for
Children's and Teenage Work,
Women's Missionary Society, (W.D.),
Room 100, 50 Wynford Drive,
Don Mills, Ontario, M3C 1J7.

MISSION IS . . .

People to People

NEC TAMEN CONSUMEBATUR
WMS

Council 1981

AUGUST/SEPTEMBER 1981

GLAD TIDINGS

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PHOTO CREDITS: Council photographs were taken by Mary Whale, Marjorie McMullin and June Stevenson. The photo of the Rev. Vincent was taken by John Archibald.

GLAD TIDINGS

AUGUST/SEPTEMBER 1981

VOLUME 57 NUMBER 7

L. JUNE STEVENSON
EDITOR
ISABELLE MURRAY
CIRCULATION

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Second-Class mail registration number 0606.

On Labour and Rest . . .

Come unto me, all ye that labour and are heavy laden, and I will give you rest. Matt. 11:28 (King James Version)

As I doze at the cottage in the August sun with my feet dangling in the water, my thoughts will not likely be on the forthcoming Labour Day weekend which signals the unofficial end of summer, the return of students to school and the normal resumption of the world of work. The occasional flicker of serious thought will no doubt cross my mind with the need for a sweater as the evenings grow cooler and, of course, as I note the children's ragged, faded jeans and scuffed shoes. Time enough for washing, mending, shopping and returning to the office.

It's not that I don't like Labour Day or even work. What bothers me is a preoccupation in North America with dividing one's life sharply between work and play. Work is a time to be endured until the whistle blows and the hours can be filled with the pursuit of pleasure before the alarm clock goes off again.

Work is something one *has* to do, and play, like a pay cheque, is earned when the hours add up to that magic forty. Mondays are 'blue' and Friday afternoons are something to praise the Lord for!

Our attitude toward work reflects our attitude toward life. Is life to be endured, the spaces filled until the final bell sounds and the machines stop? We move from task to task, from work to play in an automated precision.

Life should be a celebration not a period of endurance. Life *is* work and work *is* life. Work is the total application of one's life to the task of living. I have noticed sometimes when I *have* to make supper, it is work, but when my ten year old daughter bakes, it is a joyful task—messy perhaps, but joyful! It's all in the attitude!

Our work and our life should be a visible, cheerful witness to our faith. What a joy to know that we do not work alone or 'in vain'. Jesus said, *Come unto me, all ye who labour . . .*, calling to him all who need encouragement, sympathy, comfort and renewal of spirit.

Take my yoke upon you. . . . He did not promise a life without work and duty, but a life made easier because of his presence. Sustained by faith, love, hope and patience, every burden becomes lighter.

So why am I lying in the sun without a care in the world? God needs rested minds and bodies to do his work. We sometimes forget *how* to rest and relax so that we are refreshed and renewed. God rested on the seventh day and looked over his work. Jesus spent forty days in the wilderness away from the demands of his life and work to know more clearly the direction of his ministry. We too need to get away—to study, to rest, to meditate, to empty our minds of clutter and cobwebs, and open them to new avenues and new visions.

The sweet memories of peaceful afternoons, campfires, mountain climbing, fishing and just plain doing nothing will return to refresh us when we are busy. One can just as easily hear God over the thundering of machines as in the stillness of nature, if one learns to stop and listen. *Be still, and know that I am God.* We can pause in the midst of clutter and tension and let God speak to our hearts. It only takes a minute.

Let the works of my hands and the labours of my spirit be to thy glory always, O Lord, in the name of thy son who called those who labour to him. Renew us and re-create us to serve thee better.

L. June Stevenson

COUNCIL 1981

People to people—
One by one
We came
From east, from west,
All drawn by love of God
And one another;
Puzzling,
Talking,
Smiling,
Sighing.

People to people—
Reaching,
Teaching,
Loving,
Striving
To find the will of God
For me, for you,
For all.

People to people—
One by one
We go
Forth in His name
Telling,
Sharing,
Bringing,
Caring.

Back into the world
One by one
But not alone—
God with us
On the growing edge.
People to people—
You and I,
We are
Mission.

Rosemary Doran.

In the opening address to Council '81, The Rev. David Vincent, minister for the Tri-congregations of Emmanuel, St. James and St. Matthew Churches in Toronto presented three images to inform and inspire our sense of Mission. The first was that of the God who initiates, nurtures and calls forth life-giving possibilities, and who protests the denial of such to the men, women and children of His creation; secondly, that of looking to Jesus as the "man for others" in word and deed; and lastly, that of ourselves as participants within the community of the Holy Spirit as the Mission of the Kingdom is continued in the world.

Opening Address:

Who Is Your God?

by David Vincent

WHO IS YOUR GOD? How we understand and experience God within the Christian community has enormous influence on how we understand and engage in Mission in the world around us. In the two great biblical images of God as CREATOR and as COVENANT—REDEEMER we catch a glimpse of the God who *INITIATED LIFE—GIVING POSSIBILITIES* for men and women in relation to each other, to the created world, and to the God thus revealed and then known as Yahweh. The commitment of this God to creating and to communicating *life—giving possibilities* is further imaged for us through Yahweh's initiating action wherein:

a. He delivers and saves the Israelite slaves from their predicament in Egypt;
b. He communicates to them a vision of social, religious and economic relationships based on gratitude and justice;
c. He requires of this community a practical concern for the oppressed, the poor, the needy, the orphan, the widow and the stranger; and
d. He protests most passionately and vehemently when these imperatives to justice and compassion are ignored or disobeyed.

We thus encounter a God who is deeply committed to the quality of human existence on this earth. It is in the light of this God that we have the hope, the compassion and the energy to engage in mission with him in the world.

THE MAN FOR OTHERS Most of us when asked "Who is your God?" go directly to the person of Jesus to find the cohering principle for our answer. At the heart of the Gospel is the claim that God was present in the person of Jesus of Nazareth. The commitment of God in creating, nurturing, and calling forth the life-giving possibilities of Salvation is graphically expressed for men and women in the life, the person, the teaching and in the Cross and Resurrection of this Jesus of Nazareth.

But what of protest, that great prophetic motif? In the circumstances of Jesus' birth, the counter-cultural dimension of his teaching, his identification with the outsider, and in his liberation of hurting and defeated men and women for participation in society, we see something of this element of protest. But it is perhaps most evident when God the Father protested the attempts of the political-religious establishment to eliminate Jesus, by raising him to life "on the third day", thus declaring YES to all the forces that work for life, in defiance of all that would promote death in the world.

A portrait of Jesus which can both inform and inspire our sense of Mission is that of Jesus as *"the man for others"*. This little phrase is suggestive of an authentic analysis of all that the gospels contain of Jesus of Nazareth.

We can express the *theological* dimension of Jesus as the man for others in recognizing his life of self-giving love. But what were the *implications* of this way of living for others? First, his direct and steady communion with the Father. His desire not only to announce, but also to *be* the Good News of the Kingdom was sustained by his love for and dependence upon the Father.

Next was Jesus' readiness to expend himself physically and emotionally in the interests of those he came to serve, both those he deliberately set out to encounter as well as those he met along the way.

Thirdly, we see his willingness to go beyond formal religious structures in order to be able to identify with, and serve, outsiders. The same gospel which tells us that he "went up to the synagogue as his custom was" also records that "this man receives sinners and eats with them".

Further, we learn of Jesus' commitment to challenge the religious communities to live up to the implications of their own beliefs. He referred to "Moses and the prophets" and accused some groups of neglecting justice and the love of God, preferring narrow legalisms instead. To all he issued the challenge to recognize the Kingdom of God in their midst.

Finally, we note Jesus' determination to live with the consequences of affirming the Kingdom's presence, even though these consequences were shaped by hostility, obstruction and ultimately death. Jesus, the "man for others" shows us only too clearly that it is costly to be a person engaged in Mission . . . for others.

David Vincent

THE COMMUNITY OF THE HOLY SPIRIT
Newspapers, magazines, T.V. and radio confront us daily with world situations which stagger us with the scale of human misery, oppression and war. Our sense of the anguish and horror of these events is heightened, not only because of our own ease and affluence, but also because we are sensitive to the revelation of a God who longs for peace, justice and righteousness to prevail upon the earth. Yet this same media, which so often reflects panoramas of hopelessness and despair, can also alert us *to signs of the kingdom* as these are manifested throughout the world.

Sometimes a picture, a tribute, a news item, a major feature story records the actions of an individual or a group of people whose involvement in building, rather than in destroying community, is prompted by their acknowledgement of Jesus as the One who most fully expresses God's intention for our being in the world. At other times the acknowledgement is silent, but the action is none-the-less to build up, to heal and to free rather than to dehumanize or destroy.

"Signs of the Kingdom" remind us that *we* are participants in the community called into being by the Risen Christ and sustained and enlivened by the Holy Spirit. This community is active in Mission in the world, and as members of this community we share in the sufferings of the world community. The third image which informs and inspires our sense of Mission is therefore the realization that the Holy Spirit is active in Mission in the world, and that we have been graciously called to be participants in that Mission.

The antidote to much of the pervading sense of despair, and thus of unfaith and paralysis of action as we are confronted with the sheer magnitude of human need, is to be reminded that we are part of the community of the Holy Spirit. Imagine that we are watching a slide presentation with more than one projector. While one machine may be focussing on poverty, hunger, war, oppression, violence, pollution, greed and exploitation a second projector is interjecting images of a faith-community at worship and prayer, of adult classes learning new skills, of children receiving medical care, of young people learning vocational possibilities, of communities installing improved water and sewage facilities, of dispensaries serving refugee camps, of church leaders meeting with corporate executives about the ethics of investment, and so on.

Our horizons of where the church is in Mission can be widened by our sensitivity to the "signs of the Kingdom" in the world around us.

COUNCIL EVENTS

WORSHIP

The Council theme *"Mission is: People to People"* was dramatically highlighted by Louise Reith, former Executive Secretary of the Society, who conducted the morning worship services. Scripture and hymns emphasized the encounters of Jesus with many people, illustrating how Jesus befriended, interacted with and challenged others to grow beyond themselves. The worship services set the tone for the Bible Study groups who explored in depth Jesus' encounters with people such as Philip (who in turn had contact with the Ethiopian) Martha, the woman of Samaria and the Syrophoenician woman.

The closing morning worship included a beautiful conversation between four women written by Miss Reith entitled a *Difference* in *Their Lives.* Watch for it in the October issue. You may want to use it in relation to this year's Mission Study.

Louise Reith

BUSINESS

Some motions adopted were:

WIDER REPRESENTATION • that the number of Council Executive Meetings be reduced to two—one in late October and one in late February, plus a meeting at the time of Council when the Sub-Executive is appointed effective in May, 1981.

• that Hamilton and London, and Quebec and Eastern Ontario Synodicals no longer be asked to name "members for wider representation" but that the Nominating Committee be requested to ensure that each of these areas is adequately represented on Council Executive.

• that all Synodical Presidents or their representative should attend all Council Executive Meetings.

Group at Worship

AS A RESULT OF DISCUSSION • that the following suggestion be referred to the Task Force on Goals and Objectives: "in the light of interesting men, as well as women, in the Mission of the Church, consideration be given to changing the name of the Society to the "The Presbyterian Missionary Society".

TORONTO AND KINGSTON PILOT PROJECT • that the Toronto and Kingston Synodical be requested to continue the practice adopted on a trial basis for 1980 of sending monies direct to the National Office from Presbyterials.

Gene Choi

FINANCES A TOTAL ESTIMATE OF $864,175 for 1982 was approved and power to make salary increases after consideration was given to the Sub-Executive.

• that Council Executive request the Finance Committee to clarify the whole question of Synodical grants and expenses and report to the October Council Executive meeting.

• that the Board of World Mission be allocated $440,000 in the 1983 Estimates ($400,000 General Fund and $40,000 Supply Fund).

• that the Task Force on Goals and Objectives be continued and that it be requested to bring a recommendation to Council Executive of a strategy for the Society which will move it towards its goals in the 1980's.

• that similar task forces on Goals and Objectives be established in each of the Synodicals to report to Council Executive at the February meeting.

GLAD TIDINGS • that the price of a subscription to the Glad Tidings be raised to $2.50 effective January, 1982.

JUNIOR MEMBERSHIPS • that the Junior Membership and Seals program be replaced by the following: Certificate of Recognition—Junior and Certificate of Recognition (with pin/charm)—Youth.

• that those in the present Junior Certificate Plan be allowed to continue until they have completed their Seal Program.

SPECIAL MUSIC

The Kirk Bell Ringers of Knox Church, Guelph, a refreshing presentation.

Gene Young-ho Choi formerly from Korea, on the clarinet and saxophone—his Christian faith shines through in his music.

PARTY TIME

For Mary Whale, a reception and tea in honour of her upcoming retirement.

Mary Whale and Eileen Parish

Isabella Hunter and Clare Ellis

COUNCIL HIGHLIGHTS

The Rev. George Malcolm's moving account of his recent trip to India and Nepal: magnificent Christian witness and celebration in spite of poverty, hunger and persecution.

Silas and Margaret Ncozana and Clement Ndovie, bringing greetings from Malawi and participating in Council events. (see Margaret's interesting address elsewhere in this issue and photos of the Ncozana family).

CONGRATULATIONS

To George Malcolm who is to receive an honorary doctorate from Knox College.

To Lois Powrie on the Anniversary of 25 years as a deaconess.

BOUQUETS

To Isabella Hunter, retiring President for her capable leadership.

To Eileen Parish, in-coming President on behalf of her husband.

ANNOUNCEMENT

Western *Women's Conference* to be held at Echo Valley, Fort Qu'Appelle, Saskatchewan June 18-20, 1982.

The Ncozanas

ELECTION OF OFFICERS: see back cover of magazine for all officers. Please note: The full report of Council is mailed to each group in late August.

CLOSING SERVICE

The Rev. Linda Brown, Minister of Heart Lake Church led the Service of Communion and Installation. The title of the meditation given by Linda was "Peoplemaking". She indicated that people are persons in relation to a superior or someone to whom they belong. Mission is relationships. There are two dimensions, the vertical relationship with God and the horizontal relation with other people. In the vertical relationship God moved toward a particular group of people in a covenant relationship with a chosen people who are instruments through which God works. This new covenant was sealed by the sacrifice of Jesus Christ. The horizontal relationship with other people is the sphere where we act out God's redemption in the world. It is here we become involved in relationships with one another and in the process of 'people making'. Mission is this relationship. The Imperative is found in the passage in Matthew where, in love we are called to become people makers by visiting the sick, feeding the hungry and visiting those in prison. We have *all* been called to be 'people makers'.

Coming Next Month: A Cameo of the new President
Mrs. Eileen Parish.

WOMEN'S MISSIONARY SOCIETY (W.D.) OF THE PRESBYTERIAN CHURCH IN CANADA

THE PURPOSE

The purpose of the W.M.S. (W.D.) is:

> *"To unite women, youth and children of the Church in prayer, study and service for the advancement of the kingdom of God at home and abroad."*

THE ROLE OF WOMEN IN THE CHURCH OF CENTRAL AFRICA PRESBYTERIAN

by Mrs. Margaret Ncozana

HISTORY It is only recently that women in Malawi are getting enough education to enable them to work outside the home. Formerly, girls' education stopped after eight years of school. This education taught girls such things as hygiene, child care, cookery, sewing and knitting. Today a good number of girls work in banks, hospitals, industries and government offices. Although this is so, our family system has not been heavily affected by city life. Most women in Malawi still spend their time in the home.

THE AIM OF WOMEN'S GUILD The aim of the women's guild is to help Christian women to grow in their faith by working and studying together in the church, and to be of service to those outside it.

WHAT WE DO We meet twice a month for prayer meetings led by different members each time. We have a guide-book which we follow throughout the year. The book is prepared by different members each year.

Every Sunday the members make sure that the church is cleaned and that flowers are placed before the service. Among the women we have a choir which sometimes sings in the church and at other times.

We visit the sick in the hospitals and in the villages. We also visit the aged and take food to them. Such visits are also done at Christmas time. Some of the members teach Sunday School and Bible classes. One of the services we do is supporting a family at funeral time.

FUNDS Our funds come from sales of things which we sew and cakes baked by women. Some money comes from membership fee. We also receive a yearly grant from the Synod.

UNIFORMS Members of the guild are easily noted because of their white and black uniform. They wear white head-dress and a white top which matches a black skirt. The black means the death of Jesus and the white means his resurrection. Uniforms are worn at special times such as funerals and during meetings.

WOMEN'S CENTRE Chigodi Women's Centre is owned by the Synod of Blantyre. Its main purpose is to be a meeting and training place for both women and girls. There are two members of staff who are full-time. Being on the outskirts of Blantyre city, the Centre takes both urban and rural women and girls. At present the Centre can accommodate 32 people. It is used all year around. The Centre would benefit more people if it had a proper hall plus one or two classes.

In the whole country we do not have any woman minister. But we have two young girls who have taken full theological training. These will take leading positions among women in our church. ■

SPRING CONVOCATION AT EWART COLLEGE

Dr. Maria Harris, Associate Professor of Religious Education at Andover Newton Theological School, addressed the 1981 graduating class of Ewart College on May 12, speaking on "Educating Religious Awareness". Dr. Harris challenged graduates to recognize the many facets of awareness that can be used in the education of religious insights.

Worship was conducted by the Rev. Peter Gilbert, Ph.M., convener of the Continuing and Lay Education Committee of the Board of Ewart College. The choir under the direction of Mrs. Carol Kessler, B.F.A., provided special music.

Miss Elizabeth Steele, announced the establishment of an annual lectureship in memory of Miss Ada Adams, former Dean and Director of Field Education at Ewart. The first lecture will be given on October 19, 1981. This annual lectureship has been made possible by gifts to the College in memory of Miss Adams' long period of devoted service to the Presbyterian Church both in Canada and overseas.

Dr. Margaret Webster, principal of the College, spoke briefly about 1980-81 year at Ewart. Dr. Webster gave thanks for the improvement in Mr. Mathewson's health and for the generosity of former students and friends in the gifts given to the Ada Adams Memorial Fund. Dr. Webster also commented on the support of the faculty, on the contribution of David Thompson as sessional lecturer, and on the vitality and ability of the students.

Scholarships were presented by Miss Ina Adamson, Dean of Ewart and Director of Field Education, and by Rev. Robert C. Mathewson, Associate Professor of Religious Studies and Director of Continuing and Lay Education to the following:

Alumnae Scholarship—Marlene Burdett, B.A.

The Ruth Dick Memorial—Florence Foerster and Janet Robbins

The Catherine Irene Williams Memorial—Florence Foerster and Janet Robbins

The Muriel Jennings Gray Scholarship—Florence Foerster and Janet Robbins

The Elizabeth Scott McKay Memorial—Ann Milne

The Jane Beatrice Gray Scholarship—Janet Robbins

The Katherine A. Gray Scholarship—Barbara Wright

The A. Campbell Burgess Scholarship—Florence Foerster and Janet Robbins

The Lillian, Edith and Florence Heal Memorial—Florence Foerster and Janet Robbins

Diplomas of Ewart College were granted to seven students by the Rev. Prof. Irene Dickson, Professor of Biblical Studies:

Susan Bates, Zion, Sunnidale Corners, Ont.

Florence Foerster, St. Paul's, Port Hope, Ont.

Terrie Lee Hamilton, St. Giles, Peterborough, Ont.

Janice Lafortune, St. Andrew's, Kimberley, B.C.

Ann Milne, Coldstream, Dorchester, Ont.

Janet Robbins, Richmond Hill, Richmond Hill, Ont.

Barbara Wright, B.A., Clairlea Park, Scarborough, Ont.

At the conclusion of the service, a reception for graduates and friends was held in the lounge. ■

THE HAKKA IN TAIWAN

On October 31, 1980, The Presbyterian Church in Taiwan opened a new Hakka Evangelism Centre in Miaoli. Miaoli is a city of over 100,000 people about 130 km. south of Taipei. It lies near the centre of the largest concentration of Hakka people in Taiwan. They are ethnic Chinese and their language is a form of ancient Mandarin with 9 tones. About 1,600 years ago the Hakka began to migrate from North China to the southern coastal provinces of Kwangtung (Canton) and Fukien (opposite Taiwan). From 1680 on, some of them began to move to Taiwan but by the time they came in large numbers the best farming land had been occupied by the Hoklo, that is "Taiwanese" speaking immigrants who had come ahead of them. They therefore had to settle in the low mountain and foothill areas. The 2.3 million Hakka now in Taiwan form 13.5% of the population. About two-thirds of them live in the Hsinchu-Miaoli area just inland from the North-Central part of Taiwan's West coast. The remaining one-third are in the far South, on the East coast and in the major cities.

The Rev. Wm. Lo, Evangelism Secretary of the Presbyterian Church, and himself a Hakka, writes about them as follows: "Hakka people have always valued tradition and their social structure and customs have been conservative. This has proved to be an obstacle to their conversion to Christ. Hakka people are diligent and thrifty. They have also been political leaders. Dr. Sun Yat-sen was a Hakka as were many of the people who helped him (found the Republic of China in 1911)."

The percentage of Hakka people who are Christian is the lowest of any population group in Taiwan. Some people feel that they are basically unresponsive, others feel that they have been largely neglected. For example, there is no Hakka Bible, most Hakka speaking ministers have felt unable to stay in any of the 45 usually small, struggling Hakka congregations because of weak moral, spiritual and financial support, and only 14 of the more than 600 Protestant missionaries in Taiwan work directly with Hakka people. The Roman Catholic Church has devoted considerable resources of money and personnel to the work but they have almost no local priests and the lay people and catechists are often not well trained.

The new Presbyterian Hakka Evangelism Centre aims to be a bridge between the church and the community, offering services to meet the felt needs of people, including classes for mothers with young children and classes on various aspects of the culture. It will also gather teaching and evangelism materials, train workers and work to build up existing weak congregations. It will concentrate new efforts in areas where there is a good possibility of establishing chapels—five such areas have already been designated. Two-thirds of the financial support is to come from overseas to begin with, gradually diminishing to zero after nine years. A special feature of the program is scholarship aid to Hakka young people who will train for a variety of ministries. The scholarships are tied to a promise to serve in Hakka work for a minimum of five years.

The acting Director of the Centre is the Rev. Khu Sanhiong, an able graduate of the Tainan Theological College with 15 years experience in the pastorate and a very contagious sense of humour. His secretary is Miss Chiang Tsun-Iwan. ■

From *The Rice Bowl,* Dec. 1980

International Year
of Disabled Persons
1981
Année internationale
des personnes handicapées

LEARNING DISABILITIES:

The Church's Concern?

by Rosemary Underwood

For decades there has been controversy as to whether the church should address itself only to matters theological or whether its mandate should also include the pursuance of social issues. It is the personal bias of the writer that when Christ said "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me", he intended His church in general and Christian people in particular, to involve themselves in the social issues that affect mankind. This has been the principle which has guided the writer through fifteen years of involvement with what may be the most incompletely understood, sizeable, handicapped population on earth—the learning disabled.

The handicap is referred to by many different terms, dyslexia, aphasia, perceptual handicap, hyperkinetic disorder and many other designations, all with differing shades of meaning but, essentially, describing the same population of children, i.e. children who are of average or better intelligence, appear bright and alert but who, because of subtle neurological impairment are unable to learn in both social and academic situations at the same speed or by the same teaching methods as their more fortunate "normal" peers. The handicap is sometimes referred to as minimal brain dysfunction which describes it accurately from a medical perspective but is deceptively innocuous.

There is nothing "minimal" about the impact which the disability has on these individuals and their distraught families. It is also referred to as the invisible handicap, there are no white canes, hearing aids, wheel chairs or other identifying features that serve to evoke sympathy and persuade governments and foundations to pour vast sums of money into research or, that serve to elicit sympathetic responses from family, neighbours, teachers, physicians and the public in general.

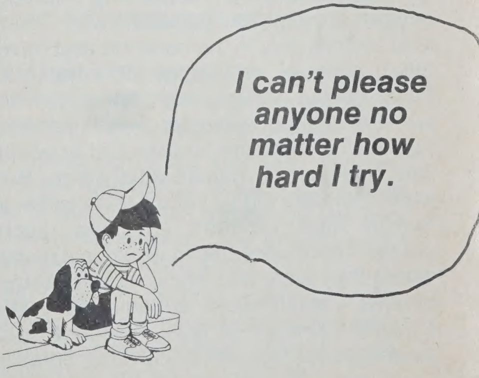
On the contrary the bright, alert demeanour of these children fosters expectations for their behaviour which, when they are unable to meet them, cause them to be labelled lazy, indifferent, spoiled, unmotivated, delinquent, emotionally disturbed and an endless litany of derogatory adjectives. Almost from birth (they can be very ungratifying babies) these children are subjected to this negative social interaction with almost everyone in their network of social contacts. Although learning disabled children may vary widely from one another in the behaviours which they display, this negativism inevitably is directed to almost all of them and it has one universal effect—loss of dignity and self esteem. Low self esteem, in turn, has manifold consequences: truancy, delinquent behaviour, mental illness, alcohol and drug abuse, teen-age pregnancies, unemployment, criminality, and a host of other related deviant behaviours.

Every Christian Education Teacher has encountered the child who can't sit still, cannot pay attention, displays unpredictable emotional behaviour, is clumsy, impulsive, irritable, disorganized and sometimes hostile. What may not be as apparent is the child's inability to concentrate, his poor school performance, his perceptual impairment and his disorders in memory, thinking, speech and hearing. All these disorders summate to create an enormous amount of internal strife for the learning disabled child. Inevitably these behaviours are misinterpreted by those who must deal with these difficult children.

Often by implication the parents of a hyperactive child receive the message that their child is spoiled and undisciplined, and respond by heaping more punishment on a child whose nervous system simply does not permit him to remain normally active. To whatever degree the punishment is increased we suspect that many hyperactive children become the victims of child abuse at the hands of parents who do not understand and therefore cannot cope with their child's very difficult, unpredictable behaviour. We know that these children are the victims of psychological abuse at the hands of teachers who fail to understand and whose training is abysmally devoid of instruction regarding the nature of the disability, mechanisms for coping with the behaviour and teaching methods which will enable the children to achieve in school.

Teachers interpret the learning disabled child's faulty memory and lack of organizational skills as indifference, wilful disobedience, poor study habits, all of which, they reason, require more punishment. The child is so frequently punished for behaviours he cannot control that he develops an attitude of "I can't please anyone no matter how hard I try" and soon he gives up trying to control even those behaviours which he might otherwise master. In the school yard the lack of coordination, clumsiness and awkwardness that learning disabled children display fosters peer ridicule and the child becomes a loner, a tortured bystander only able to observe the games he would so love to be able to play.

One of the most debilitating handicaps is the learning disabled person's inability to think logically and arrive at appropriate conclusions. Frequently the result of this faulty conceptualization is extremely poor judgement. When you combine these factors with this person's inability to project


I can't please anyone no matter how hard I try.

himself into the future and predict consequences, you have a person who is excessively vulnerable to delinquency or criminality, particularly if his response leads to acting out types of behaviour. There is an inordinately large incidence of learning disabilities among prison populations.

Not all learning disabled children act out, some will withdraw. Those children and young adults who withdraw because of the frustration and failure experiences connected with learning disabilities will be labelled emotionally disturbed. Many will enter our children's mental health centres and psychiatric institutions. Some will commit suicide. A study done by the Los Angeles Suicide Prevention Bureau on Youth Suicides, determined that 50% of the victims over a 15 year period had diagnosed learning disabilities. One wonders how many of the other 50% had *undiagnosed* learning disabilities.

No family member is immune from the effects of living with a learning disabled person. William Cruickshank, a foremost North American authority on this subject, once said "These children cause homes to become places of nightmarish tension rather than places of warmth and security for all members". It could be that families who raise their children according to Christian principles are most vulnerable. It has been stated already that learning disabled persons do not conceptualize well. They tend to think only in the concrete and have great difficulty with abstract concepts. Faith, honour, justice, truth, honesty, love are very abstract concepts, thus they have very hollow meaning for the child or youth who is unable to handle abstraction. But when there are highly valued traits within a family, their violation assumes much greater importance than it would in a home where they were less highly valued. Many parents, it would seem, are able to tolerate a certain amount of lying, cheating and stealing, traits that are totally unacceptable to parents who abide by Christian principles. Learning disabled children frequently do not respond to their environment, they do not necessarily pick up their families' value systems, they resist the normal socialization process that goes on in all families. Parents of these children require a great deal of support as they move from one to another of the many family crises that learning disabled children seem prone to create.

No one knows for sure how many children we are talking about. It is almost certainly one in every ten, some studies would indicate an incidence as high as one in every five. Across Canada and the United States there is an Association for Children with Learning Disabilities with chapters in most major cities. This organization has helped many thousands of parents to understand and find help for their learning disabled children. But only the surface has been scratched in dealing with this enormous social problem.

What can the Church do? Associations such as the one mentioned are operated largely by parents of children who have problems. Their energies, therefore, are constantly being depleted by the enormous amount of psychic energy required to cope with these difficult children. Support from caring outsiders to carry some of the burden of the many activities undertaken by these groups would be most heartily welcomed. For example, there have been instances where church groups presented briefs to Government to encourage appropriate legislation for this population of children; a woman's group might organize retired teachers to help with tutorial programs; individuals with spare time might volunteer for such activities as telephone pools, after meeting refreshments, mailings, etc.

It is beyond the scope of this article to be very specific about the ways in which learning disabled persons may be helped. Rather it is hoped that by acquainting the readers with the basic symptoms of the disability and creating an awareness of its magnitude and its impact on its victims and their families, a greater degree of understanding will result. If the church was given only one mandate then surely it must have been that we "love one another" (John 15:12). Love develops through understanding, through empathetically placing ourselves in the position of another and seeing the world from their perspective. Many of the traits of learning disabled children, especially as they go through the teen years, are unlovable. It is very easy to reject these children and young adults, but it is in those very situations where we are most prone to reject them that they most need our love and understanding. Surely this is the very heart of the meaning of John 15:12, surely this *is* the church's mandate.

Rosemary (Hammond) Underwood, Reg. N., B.Sc. is a life long member of the Presbyterian Church having attended Victoria Presbyterian Church, Toronto during her youth and presently a member of St. Andrew's. Markham. She is Executive Director of the Ontario Association for Children with Learning Disabilities.

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CHURCH GROWTH FOR DOUBLING IN THE EIGHTIES

A progress report on the Committee for Church Growth for Doubling in the Eighties has been received from Mrs. Flora Cleghorn, WMS representative on the committee. The challenge facing the committee required much thought and planning before action could begin. Some basics have been decided:

- Growth is more than numbers; it is a renaissance.
- Growth must involve the people (laity); it cannot come from clergy alone. The nature of the constituency must be considered; the Canadian experiment involves people of many races, backgrounds and cultures.
- Growth will be people to people, a loving, caring awareness of others and their concerns.
- Bible study, and more bible study is essential.

Dr. Jim Sauer, formerly of St. Lambert, St. Andrew's, Montreal has been appointed Co-ordinator, bringing a formidable talent and expertise to the position. His appointment began officially on May 1st.

At Crieff Hills a training session has been set up to train a group to go out across the country and train others.

Is "Doubling in the Eighties" impossible? One member of a local committee said, "If each member influenced one person, there we have it. One in ten years? Surely we ought to do that".

Mrs. Cleghorn recently came across a statement that has relevance and meaning for Church growth, "What good is a witness who will not tell his tale?" ■

Thanksgiving Service

by Marion Mundell
Honorary President of Hamilton-London Synodical

CALL TO WORSHIP—"O give thanks unto the Lord; for he is good; for his mercy endureth forever."

HYMN—#565 "O Lord of Heaven and Earth and Sea"

LITANY OF THANKS—Almighty God, we thank thee for the work of thy Holy Spirit in our lives: For thy love which surrounds us, for thy eternal friendship which makes this world our home, this earth our heaven,

ALL: We praise thy name, O Lord.

For thy joy daily renewed in us, that we may meet all life's ills and accidents with gallant and high-hearted courage,

ALL: We praise thy name, O Lord.

For thy peace which comes from casting all our burdens upon thee and leaving ourselves and our loved ones entirely to thy care,

ALL: We praise thy name, O Lord.

For the likeness of Christ in ordinary people, their forebearance and generosity, their good temper, their courage and their kindness,

ALL: We praise thy name, O Lord.

For the skills and talents we each possess, for the ability to turn our weaknesses into strengths and to use our strengths to thy glory,

ALL: We praise thy name, O Lord.

For hands to work and feet to walk, for eyes to see and ears to hear, for minds to think, plan and remember, and for hearts to love,

ALL: We praise thy name, O Lord.

For faith in the power of thy Son's sacrifice to keep us here and now, and to save us thereafter,

ALL: We praise thy name, O Lord. Amen.

RESPONSIVE PSALM—#658

HYMN—#107 "My God, I Thank Thee"

FIRST READING—At this Thanksgiving season we thank God for his love and care. We remember especially this International Year of Disabled Persons. "Every person in the world is disabled in that none of us is truly capable of everything there is to be capable of".*

It is easier to thank God for the good things we have than to thank Him for things that hinder us from living fully such as problems, illness, disability.

***Dr. John Eisels, Sharp Rehabilitation Centre, San Diego, quoted in STONES IN THE STREAM, a filmstrip for International Year of Disabled Persons, available from Communication Services, 50 Wynford Drive, Don Mills, Ontario M3C 1J7**

Our disabilities may be like stones in the stream of life. But consider how stones in a stream influence it. Sometimes a stone in the stream slows the flow of the water, perhaps even stops it. But the stream cannot be contained indefinitely, and though the direction of the stream may be changed, the water continues to flow.

Another effect a stone may have on the stream is to cause it to sing. The stream may flow quietly between grassy banks but when stones break the surface, it babbles and gurgles and sings.

A stone in a stream may be a stepping stone. How often as children we preferred to cross the narrowed creeks of summer on stepping stones instead of using a conventional bridge. *How do we use the stones in the stream of our life?*

Stones should cause us to sing, to count our many blessings, some of which may be a result of disability. How much better to accept our disabilities and build on them!

SECOND READING—Melissa Harless of Eugene, Oregon has cerebral palsy. Her need for suitable clothing, stylish but workable, led her mother into a career of designing and selling clothes especially suited to the needs of handicapped children and adults.

Terry Fox of Port Coquitlam, British Columbia lost his life to cancer but before he did he demonstrated to this nation and to the world, that courage and faith can help us run towards our goals and that our disabilities can be turned into abilities.

May the stones in the streams of our lives be stepping stones of courage and patient suffering, of sympathy and empathy towards others, of understanding the needs of all persons and of taking action to ease the pain and suffering of all. *How can we use our disabilities to reach out to others?*

SCRIPTURE—1 Peter 2: 1-9
HYMN—#52 "O Set Ye Open Unto Me"

THIRD READING—Before God all persons are equal, no matter what our abilities or disabilities may be. The decision to accept or reject Christ as the chief corner stone of our life is the most important of all life's decisions. Unless we accept Him and avail ourselves of his strength and power, we may find it impossible to endure through the crises of life.

DIRECTED PRAYER—(pause to meditate after each petition) Our Heavenly Father, Open our ears that we may hear the voices of all people and be aware of their needs. Give us eyes that truly see how we can make contact with all people, abled and disabled, and discover what we can do that all may have a fuller life. Enlarge our hearts with understanding that our imprisoned minds may grow. In the power of thy love may we encircle each other with interest and concern as we are all part of the family of God. In Jesus' name we pray. Amen.

HYMN—#425 "How Firm A Foundation"

CLOSING PRAYER—Father, give us grace to-day not to pass by suffering or joy without eyes to see; give us understanding and sympathy, and guard us from clumsiness so that we may in our hearts be sorry with those who weep and glad with those who rejoice. Help us to bear our own crosses with courage and patience. Use us, if it be possible, to make happy and strong the hearts of others, and humbly to set forth thy light which is the light of the world, through Jesus Christ our Lord. Amen.

Mgbeke Okore

THE FIRST WOMAN MINISTER IN NIGERIA

by Arlene Randall

On January 11th, 1981, history was made in Ututu Presbyterian Church, Imo State, Nigeria. Reporters from newspapers, television and radio arrived to cover the event. Church members from across Nigeria came to participate and curious onlookers came to witness what was going on. That day the Presbyterian Church of Nigeria licensed the first woman minister—not only in the Presbyterian Church, but in all of Nigeria! That first woman Reverend is none other than Mgbeke G. Okore, who is also a graduate of Ewart College in Toronto.

Mgbeke, the daughter of one of the oldest elders in the Presbyterian Church of Nigeria, grew up in a Christian home in Ututu, a town in the Eastern part of Nigeria. She had her primary education in her home town and spent one year training as a 'pupil young teacher' at Ohafia Girls' School. After teaching for two years, she spent four years at the Teacher Training College, Umuahia and graduated as a Higher Elementary or a Grade Two Teacher. In those days the schools were owned and run by the Churches and Rev. Okore served from 1955 to 1972 teaching in various Presbyterian schools and then heading the Slessor Memorial School in Arochukwu.

In 1972, after the Nigeria Civil War, she resigned as a teacher and offered herself as a fulltime Church worker. By this time the government had taken over the schools. The Synod of Presbyterian Church of Nigeria sent her to be trained as a deaconess at Ewart College in Toronto, Canada under a scholarship from the Board of World Mission of the Presbyterian Church in Canada.

When she returned to her homeland four years later with her diploma in Christian Education from Ewart College and her B.A. in Religious Studies from the University of Toronto, the Synod assigned her to the training of men evangelists and other Church leaders at Goldie Training Centre in Arochukwu.

Unfortunately the poor financial stand of the Church caused this training to be very irregular. Though she loved it while the training was going on, the irregularity frustrated her, making her feel it was a waste of time, energy, effort and knowledge. Commenting on this situation she said, "I was very anxious to do a more regular, demanding and rewarding job than this. The Spirit of God in me has always made me feel that the experience and the knowledge I have acquired all these years should not be wasted in a job that is so irregular."

For two years there was a long debate at the Synod of the Presbyterian Church of Nigeria about whether women should be ordained. In 1979 the Synod took the decision that qualified women could be allowed to train and be ordained as ministers of word and sacrament. She then applied and was sent to Trinity Theological College, Umuahia (a college owned by the Anglicans, Methodists and Presbyterians) to do the one year postgraduate course. The year ended in December 1980 and in January 1981 her home Presbytery, Aro/Ohafia, had the privilege of licensing her.

Before being ordained she, as all Trinity College graduates, has to serve one year as a probationer under a nearby senior minister. The Synod's Locations Committee gave her charge of a large 2,500 member, city congregation of St. Stephen's in Aba. If she handles this satisfactorily she will be ordained in one year's time.

When asked whether she was being generally accepted she replied, "Right from Trinity College where I was trained, I could sense a kind of discrimination. Many of my men colleagues strongly think that the ordination of women into the ministry is an abomination. For a woman to be a Reverend minister of the Church and to administer the sacraments is still debatable especially among the members of other denominations who have not started to give their women a place in the Church. So I am not generally accepted."

It is, however, interesting to note that the opposition has been little in comparison to what might have been expected. The people of her own Parish have received her with open arms and have been very supportive and cooperative. They attend Church services and Bible classes en masse. The elders have shown her great respect and admiration by listening to her council and advising her when they can. She has about nine hundred children in her Sunday School with about twenty-six teachers. She has been able to organize Christian Education in her parish and has trained these teachers to help her teach the different groups.

As we all know, the acceptance of women in the ministry is a slow process, and so Rev. Okore will have to bear criticism from many for long. She will be judged, not just for her own ability as a minister, but for all the women who will later become ministers in Nigeria. She has a strong conviction that God has called her to this work and so no amount of careless and thoughtless criticisms from outsiders can make her turn away from God's call. May God strengthen her as she paves the way for women to serve God in the ministry in Nigeria.

Mgbeke (Becky) wrote to friends in Canada earlier in the year. Of her first charge she says, "Being that our congregations are not yet used to having women ministers, at first I could not imagine the kind of treatment I would receive from the members of my charge. So far, I can say that I am well received by them. A few things have given me this conviction. They gave me a nice house (an apartment) which they furnished very well and they have been attending my classes en masse.

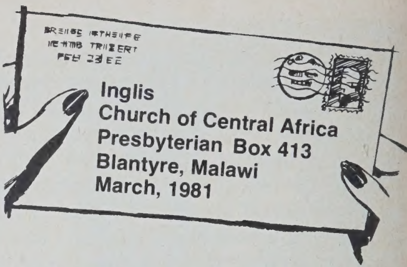
I have found the work very challenging but time consuming. I hardly have any day off. I am not complaining, I enjoy doing all those things that keep me busy partly because the members of this church are very anxious to learn. They hardly absent themselves from any classes especially the Bible study classes.

Friends, I need your prayers now more than ever before, especially at a time like this when every eye is on the 'first woman minister'. Everybody would like to see or hear how she is pulling her weight in the job. I was accepted in the ordained ministry after a long debate whether women should be ordained. So you see my plight? Please pray for wisdom and strength for the work. These prayers would do me a world of good."

Her address is: St. Stephen's Presbyterian Church,
109 Etche Road, Aba,
Imo State, Nigeria.

Arlene Randall was appointed in 1978 by the Board of World Mission to work as a deaconess within the Presbyterian Church of Nigeria. She has taught at the Goldie Training Centre in Arochukwu where men are trained to be synod evangelists. Arlene will be home on furlough, arriving late August.

Dear friends,



Inglis
Church of Central Africa
Presbyterian Box 413
Blantyre, Malawi
March, 1981

We were hoping to write this letter in Chichewa, but will have to wait another few months. We are still working hard on the language, but it is a matter of time and practice. A real problem for us, in terms of language learning, is the excellent English so many Malawians speak.

The country is divided into three Synods; Blantyre being the largest. The Synods are quasi-independent, having their own general-secretaries and other office departments. Synods operate their own budgets and control the calling of ministers both locally and from overseas. Every second year, there is a General Synod which gathers representatives of all three Synods plus the Synod of Salisbury (in Zimbabwe). This body is more formal than functional, although some broad policies are adopted. The independence of the Synods results from two factors—economics and colonial history. It is much too expensive for national committees to meet on a regular basis; and transportation is difficult at certain times of the year. Secondly, each Synod has a different ecclesiastical connection. Blantyre was established by the Church of Scotland; Nkhoma, or the Central Synod, has been reliant on the Dutch Reformed Church of South Africa; and Livingstonia Synod in the North was a Free Church of Scotland mission. Relations among Synods is good, but it will take time to integrate these courts more fully.

A striking feature of the Church in Malawi is the amount of work done by the elders. They preach, teach, visit and generally run the day to day affairs of many congregations. Now, before you think the ministers have it soft, we should note that there are about 180,000 Presbyterian members in Blantyre Synod, with probably twice that many adherents, and there are only about 50 ordained ministers in the Synod. So it is not unusual for a minister to be responsible for 15 or more congregations.

Closer to home, the work at St. Michael and All Angels goes well. I'm in the process of preaching a series on the Sermon on the Mount and have started a visitation program, also working with a youth group and hope to make this a central area of my efforts. I'm receiving warm support from the people, and hope we can continue to grow spiritually together.

Malawi is very beautiful this time of year. The rains have come very well and the maize will soon be ten feet tall. This is a real blessing to the people because the rains in 1979-80 were very poor. Many people are at the end of their grain stores so are looking forward to a bumper crop. Besides the staple maize, the farmers grow ground nuts, beans, cassava and sweet potatoes. There is an abundance of fruit—guavas, pineapples, bananas, with citrus fruits just beginning to ripen. Most vegetables, we are familiar with are also grown here. There are also large areas devoted to tea, coffee and tobacco, which earn most of the country's foreign exchange.

We visited the Gunson family who are at an Anglican Hospital in the area. They are Manitobans with the United Church of Canada. While there, we saw our first "hippo" which came out of the water about 50 feet from where we were swimming just previously.

Although a large creature, Jocelyn keeps reminding us that it was only a baby.

. . . thank you all for letters and prayers . . . While enjoying our work here, there are times when we miss the old familiarities of people, places and events. The work of the Church is very important here and calls for your continued support—prayer, personal and financial.

"OVER TO LINDA"

Before we left, someone said to me—'be sure to write down your first impression of Malawi'. It takes a while for these impressions to become part of your life—perhaps this is part of the culture shock experienced when moving to another country. . . . I can gladly say that we are enjoying life in Malawi very much.

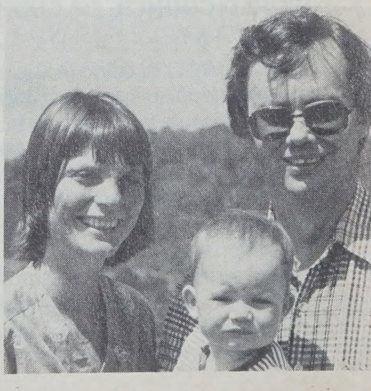
The pace is slower here. Thus, setting up our home, getting involved in different activities, becoming acquainted with neighbours and friends, all has taken time. Believe it or not, I have become used to preparing *all* meals 'from scratch' and am enjoying the weekly trip to the market where we buy our basics. Jocelyn has become quite a help in this area. She takes her small market basket and proceeds to fill it, preferably with bananas.

I was honoured to take part in the Women's World Day of Prayer here. It was a joyful event and I felt most thankful to be joining with all the women around the world in prayer to our Creator. It was interesting to witness the reaction here to the material prepared by the North American Indian women. There seemed to be difficulty with such terms as Mother Earth and Great Creator. It reminded me again, how much we must try to understand each other.

With the help of some ladies, I run a small library at a public school near our home. There is no library facility in the school, so I hope to build it up to meet the need here.

I also attend a Bible Study one morning a week and I hope to attend the "Amvano Ladies" which is equivalent to our Ladies' Guild. It should be interesting because I won't know what's going on as it will all be in Chichewa—a good excuse not to sit on committees!

Isalani bivino—Stay Well
Glenn, Linda and Jocelyn



NEWS

THE PRESBYTERIAN CHURCH OF BURMA IS TWENTY YEARS OF AGE

Geneva—On the occasion of the twentieth anniversary of the official constitution of the Presbyterian Church of Burma, the General Secretary of the World Alliance of Reformed Churches, the Reverend Edmond Perret, sent a letter of best wishes to the leaders and members of this church. In his letter, the Reverend Perret expressed his hope of officially visiting this church in the name of the WARC during an Asian tour in the spring of this year.

The Presbyterian Church of Burma has more than twenty thousand members, sixteen ministers, fifteen thousand pupils in its Sunday Schools and the area in which it works is a vast mountainous zone where the roads are passable only with difficulty. At the time of its foundation the Church had just over five thousand members. It has thus quadrupled in twenty years.

RPS

WORLD COUNCIL OF CHURCHES SETS EXAMPLE FOR IYDP

In the WCC building in Geneva, new automatic doors have replaced the old hinged doors; some steps have been removed here and there and been replaced by ramps, even in the chapel, which had to be closed for several days. This is not in order to modernize, but to allow handicapped people to move about more easily. It is one way of celebrating the International Year of the Disabled. We hope that many churches will follow this example . . . if they have not already done so.

PRESBYTERIAN LEADS CGIT IN B.C.

Mrs. Violet Holmes of Gordon Presbyterian Church, Burnaby is the new Chairperson of the Provincial CGIT Board of B.C. Mrs. Holmes has always been interested in ministry with youth, and has served on Christian Education and Youth Worker Committees as a Sunday School teacher, camp counsellor, and Church Elder. Her involvement with Canadian Girls in Training began 15 years ago. Since then she has been a leader for 14 years, participant to national training sessions, 6 year member of the Provincial Board, and now Board President. Mrs. Holmes says, ". . . CGIT has long been my prime concern; my "first love" because of it's Christ-centre and Scripture-base, four fold purpose "under the leadership of Jesus," growth from loving roots 65 years old, and national scope emphasizing the local group".

WILSON SUPPORTS 'OPTING FOR POOR'

Lois Wilson, Moderator of the United Church of Canada, recently returned from a tour of four Latin American countries. Expressing outrage against injustice and oppression to the poor, she stated that the churches generally appear to be united in taking what is now called the preferential option for the poor. Reflecting on the Canadian situation, Wilson feels that Christians here must opt for the poor and the marginalized, particularly for our own Native Peoples. Through the Latin American experience and other Third World Christians, Canadian Christians can learn to analyze and understand the real oppression that is occurring in Canada as well as in other countries. Native Peoples the world over "are being pushed to the wall and deprived of their land and their humanity".

NO BIBLICAL ARGUMENT FOR SUBORDINATION OF WOMEN

Professor Siegfried Keil of Dortmund, at a conference at Bielefeld, Germany, stated that many more women must be called to take up responsible positions at all levels of church organization. He added that there is no Biblical argument for upholding the traditional prejudices on the subordination of women. The situation that we have inherited from the past cannot be considered as the will of God. (From EPD)

PIONEER IN CARE OF DYING WINS PRIZE

Dame Cecily Saunders, Church of England pioneer in the care of the dying, is the winner of this year's Templeton Foundation Prize for Progress in Religion. Dame Cecily, who trained as a doctor after working as a nurse and a hospital almoner, was the founder of St. Christopher's Hospice in London. The £90,000 ($198,000) Templeton Prize will be presented to her in May by Prince Philip, the Duke of Edinburgh. (One World, April 1981)

CHRISTIAN LEADERS OPPOSE MILITARY AID TO EL SALVADOR

More than 50 Evangelical Christian leaders signed a statement in April, calling upon the U.S. Government to "suspend all military aid and refrain from any further intervention in El Salvador". American Christians were urged to support the suffering church there.

The signers stated that the violence in El Salvador is rooted in economic injustice. The country is ruled by a government whose military security forces enforce the injustice, and that in "standing with the poor, the church has itself become a victim of the violence".

Also, meeting in the spring, the Caribbean and North America Area Council of the World Alliance of Reformed Churches declared that the people of El Salvador should be allowed to solve their problems "free from foreign intervention or interference". Churches were asked to encourage objective news reports on El Salvador. The document released, called on the Organization of American States and the United Nations to "work for an atmosphere" in which Salvadorans may reach their own decisions.

1981 WORLD DAY OF PRAYER

The following statement has been prepared in response to the criticisms directed at the 1981 World Day of Prayer service. Representatives of our eleven member denominations were unanimous in their conviction that the service, *The Earth is the Lord's* was a Christian service. The statement of belief and affirmation is being widely distributed to ensure that all concerned may know our position.

Statement of Belief and Affirmation

Women's Inter-Church Council of Canada rejoices in the gifts of worship shared by our Christian sisters of the International World Day of Prayer movement and we commit ourselves to stand in solidarity.

We believe that our common faith in Jesus Christ, our diverse traditions and our shared understanding of biblical teaching give us the authority to invite the participation of Canadian women in the ecumenical World Day of Prayer service.

We believe that exploring spiritual insights of Christians from different cultures and experiences contributes to the growth of Christian faith and understanding.

We reaffirm our commitment to enable Christian women across Canada to live in love and fellowship so that all people may find fullness of life in Christ and affirm our calling to be an ecumenical movement through which Christians may express their unity by prayer, fellowship, study and action.

wms highlights

Hamilton-London Synodical Meets in Sarnia

Mrs. A. G. Neal, Sarnia, was named President of the Hamilton-London Synodical at its 34th Annual Meeting held in St. Andrew's Church, Sarnia, April 21 and 22. Other officers were installed by a Past President of the Synodical, Mrs. Esther Burnham, also of Sarnia. The Past President, Mrs. C. Remus, Walkerton, was presented with a gift as a token of the delegates' appreciation of her services.

One highlight of the meeting was an address by Rev. Glen Davis, who spent 15 years in Japan, and is presently Secretary for Mission Education, Board of World Mission. His topic was the theme of the conference "Living on the Growing Edge".

The singing of Miss Joyce McVicar, London, was an inspiration to each of the 246 delegates. Her accompanist was Mrs. Lena Duncan, also of London.

An added feature this year was the Tuesday evening Mission Festival consisting of 7 mission discovery centres led by Lois Powrie and Barbara Woodruff of the National Staff, June Stevenson, Editor of Glad Tidings, Rev. J. W. Cruickshank of Thompson Gardens, Corunna, Area Consultant Evelyn Murdoch, Missionary Doreen Morrison and Mrs. H. L. Nugent, Ripley.

Mrs. Barbara Tubb, Durham, Director of Kintail Ladies Camp announced this year's camp dates. Bible Study Groups led by Miss Beatrice Scott, Port Elgin and Mrs. Nugent, Ripley, centred about the theme of the conference.

Greetings were received from the Mayor of Sarnia, Mr. M. Saddy, from the Moderator of Presbytery of Sarnia, Rev. Dennis Clarke, who is also minister of the host church, and from the Hamilton-London Synod by Rev. C. Henderson, Walkerton. Words of welcome were expressed by Mrs. A. Christensen, President of Sarnia Presbyterial. An invitation was received and accepted from the Hamilton Presbyterial to hold the 1982 Synodical within its bounds hopefully in Knox, Burlington.

Toronto-Kingston Synodical Held in Georgetown

Spring was 'busting out all over' with beautiful hand-crotcheted "blossom" name tags for the 126 persons attending the 34th Annual Meeting of the Toronto-Kingston Synodical in Knox, Georgetown, Ontario, in April.

Theme of the meeting was "Let Your Light So Shine . . ." (Matt. 5:16). Mrs. Kenneth Ellis, President of Toronto-Kingston Synodical presided at all Sessions.

'Worship Experiences' on the theme were prepared and presented by Mrs. F. N. Young, Area Secretary and Miss Mary Jane Bissett, Area Educational Consultant.

A challenging, self-searching workshop—"WMS Priorities—Looking to the Future" was prepared and presented by Mrs. M. Ross, Treasurer, WMS, W.D. and Miss Barbara Woodruff, National Secretary, Adult Program.

A humourous skit "Mission in the 80's for the Toronto-Kingston Synodical" was done by Mrs. V. Richardson, Mrs. K. Timbers and Miss Bissett.

Reports of the different Synodical Secretaries were presented with a touch of humour in a skit entitled "WMS Synodical House-cleaning". Each secretary complete with apron, cleaning utensils and sign of office lit a coloured candle and proceeded to make her 'room' shine by reporting, 'Activities done', 'Repairs needed', 'Renovations completed', and 'Remodelling needed'.

Special recognition and congratulations were extended to Mrs. Margaret Ferguson, a member of the Marion Ewart Group, Cobourg, Peterborough Presbyterial for 55 years of active service in the WMS.

Rev. P. Barrow, B.D., conducted a closing worship service complimenting the theme. A cantata "I am a Dreamer", lyrics and music by Rev. Ted Creen, minister of Stouffville Church was beautifully performed by children of the Stouffville Sunday School under the direction of Mrs. E. Powell, Markham, Ontario.

North Bay 67th Annual Presbyterial

The 67th Annual Presbyterial of North Bay met April 25th in Calvin Church, North Bay with Miss Margaret Stewart, President, presiding. After welcome and prayer we sang the beautiful hymn "Morning has Broken", an appropriate start on the theme "New Beginnings".

Donnie Saunders, Doreen Adams and Peggy McKay of Calvin, Sudbury presented the morning worship based on parts of Psalm 33.

Dorothy Taylor led a rousing hymn-sing, followed by Marjorie Edgar giving several book reviews.

Miss Barbara Woodruff and Miss Anja Oostenbrink led a workshop on the changing role of the WMS.

Mrs. Ethel Andrews of Burks Falls gave the closing prayer and grace for the midday luncheon.

Claire Poff of the Christine Maxwell group, North Bay led the afternoon's devotional, followed by an exquisite blend of mother and daughter voices singing in harmony and in madrigal fashion. Mrs. Pat Piche and her daughter Paula were accompanied by Dorothy Taylor.

Winnie Roseborough presided over the Memorial Service. After the roll call and offering, with dedication by Elma MacKay, Peggy read the slate of officers, duly installed by Barbara Woodruff. There was a hymn and benediction by President, Margaret Stewart.

Saskatchewan Synodical Annual Meeting

St. Andrews Church, Saskatoon was the host church for the Annual Meeting of the Saskatchewan Synodical in March. The meeting was well attended by out-of-town delegates and even though they were greeted by a strong snow storm, the outside elements failed to quench the warmth of Christian fellowship inside.

Friday afternoon and evening sessions included a workshop by Mrs. Marjorie Ross, Council Treasurer, "Terry Talkit Show" with Creola Simpson and a film on Nepal. The evening closed with a worship and communion service conducted by Dr. Ron Davidson, host minister. The speaker for the evening, Mrs. Sheila Kirkland, gave a very challenging message on "Church Growth".

Rev. Neilson gave an up-to-date report on the work of missions in Saskatchewan and what is happening in the different churches. To start our afternoon session we viewed the excellent film "A Stranger in India". The meeting ended with Miss Helen Tetley, Associate Secretary, Church Education, Toronto, installing new officers.

Bruce-Grey Presbyterial Annual Meeting.

The sixty-seventh annual meeting of Bruce-Grey Presbyterial was held in Durham Church April 14th with 127 present—the theme: "DYING—TO BE REBORN". Mrs. Robert Smith, President, presided. Mrs. Mervyn Tubb graciously welcomed everyone to their church.

After a delicious dinner served by the Durham ladies, Lynne Longmuir, our Area resource person, led a sing-song. She prepared the afternoon programme: "THE AIM AND PURPOSE". Meaford, Thornbury and Owen Sound helped with the ten groups involved. Each group discussed how we can use prayer, study and service in our church and groups to advance the kingdom of God and reach out to others and educate in the area of Missions.

An impressive worship service, including "In Memoriam" was presented by ladies from Hanover led by Mrs. Lennox. The 1982 Presbyterial will be in Glammis. Mrs. Robert Lamont reported for the nominating committee and Mrs. Remus installed the Officers.

Meaningful Good Friday Play Held

On Good Friday morning some members of the Dorothy Douglas, Florence Graham and Young Women's Groups of Knox Church, Sudbury presented a Passion Play "Were You There?" to the congregation.

As everyone sang, "Were you there when they crucified my Lord?" two elders, Mr. Fred Foote and Mr. Nick Haggerty carried in the six foot cross fashioned by Ainslie Roseborough. The elders each drove a nail in the arms of the cross. Mrs. Elma MacKay read the portions of Scripture followed by Leah Stewart's solo of two lines of the spiritual "Were You There?" The cast expressed in modern language the feelings of the main participants in that First Good Friday event. Rev. Roy Taylor introduced the theme and the choir sang two appropriate anthems. Taking part were Isobel Ferguson as Judas, Karen Blackford as Peter, Ann Tilly as Caiaphas, Dorothy Kerr as Pilate, Evelyn Foote as the criminal who repented on the cross and Marjorie Edgar as the 20th Century Christian who drove the third nail into the cross.

The service closed with each member of the church singing, "Were you There?" depositing their four inch nail in a container on one side of cross and their offering in a container on the other side.

NOTE: Keep watching for date of 50th Anniversary of Dorothy Douglas W.M.S. Knox Sudbury. All former members cordially invited (Marjorie Edgar, Secretary)

Paris Presbyterial Meets

The 96th Annual Meeting of Paris Presbyterial was held in April at Central Church, Brantford, Ontario. Mrs. Helen Harrison, President, presided. Worship services with the theme "Priorities of Time and Talent" were conducted by Miss Barbara Woodruff, National Secretary for Adult Programming. The guest speaker at the afternoon session was Mr. Frank Whilsmith, Director of Christian Children's Fund of Canada, an organization affiliated with 1,000 orphanages and agencies throughout the world.

Annual reports were presented following dinner served by the Women's Federation of Central Church. Fifteen auxiliaries within the Paris Presbyterial were represented.

North Pelham Good Friday Service

The annual Good Friday afternoon service held in First Church on April 17th by the North Pelham auxiliary of the WMS was very well attended.

Mrs. Catherine Rice, president , extended a welcome to all. She was assisted in the opening worship service by Mrs. Violet Miller and Mrs. Pearl Beamer. The hymns "Beneath the Cross of Jesus" and "Jesus keep me near the Cross" were chosen by Mrs. Frances Johnson.

Special music was provided by a quartette of church girls, Laura Rice, Cathy Rice, Kathleen Smith and Kelly Cook, accompanied by the Church organist Mrs. Margaret Rice.

The guest speaker Mrs. Blanche Daniel of St. Catharines, wife of the Reverend Dr. Orville Daniel, was introduced by Mrs. Ruth Kline and told of her nursing experiences during their term of service in India. During World War II, Mrs. Daniel was superintendent of a Women's and Children's Hospital on the edge of the jungle. Dr. Sinclair closed the service with the benediction. Hostesses were Mrs. Ruth Anne Smith and Mrs. Marion Smith, ably assisted by girls of the church.

North Pelham also had the pleasure of having John and Judy Bertholet at their February meeting. The slides and fellowship were much enjoyed.

President, Mrs. W. A. Rice, entertained the Bertholets in her home overnight. They were prayer partners of the group prior to returning to Canada.

Woodstock Guild Holds Joint Meeting

At Knox Church, Woodstock, Ontario, on April 7, approximately fifty WMS members from the Women's Guild, the Evening, Afternoon and Campbell Auxiliaries met for a united meeting. They were joined by C.G.I.T., Explorer and C.O.C. members. Mrs. Margaret Douglas and Mrs. Janet Gekill led the devotions.

The guest speaker was Miss Ida White, a former missionary nurse in India. The film "A Stranger in India" told us of life in India and of the work of the Presbyterian Church there. C.G.I.T. girls modelled two lovely saris and the dress of a Bhil lady with all her jewelry. Miss White showed slides of India.

Birthday wishes were extended to WMS member, Mrs. Nellie Town, who had celebrated her 100th birthday the previous day.

SYNODICAL GIVINGS

January to June 1981

OBJECTIVE		**1980**	**1981**
$ 34,818	BRITISH COLUMBIA	$ 10,977	$ 2,223
31,428	ALBERTA	8,158	11,004
18,143	SASKATCHEWAN	6,110	6,720
26,319	MANITOBA AND NORTHWESTERN ONTARIO	9,122	5,200
217,171	HAMILTON AND LONDON	71,783	67,693
232,003	TORONTO AND KINGSTON	74,727	76,029
104,368	QUEBEC AND EASTERN ONTARIO	28,658	35,759
$664,250		$209,535	$204,628

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MISSION STUDY 1981-'82

Order from: WMS BOOKROOM, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7

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Packet includes session outlines, information sheets and a companion book entitled "Travelling Light" $6.00

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Packet includes reading book "The Runaway Heart" and leader's Guide plus supplementary resource sheets, programme suggestions $8.50

Additional Resource ADULT—

In Accord—Let Us Worship
by Justo and Catherine Gonzalez, Friendship Press

A worship resource containing prayers, poems and hymns from a variety of cultural sources along with thought provoking comments on the pluralistic nature of the Christian Church. $4.35

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Meet Zellie Zebra—whose stripes make her feel "different" until she realizes that some of her animal friends wish they were just like her. To help children make similar discoveries about their own self-image.

Available from: Communication Services, 50 Wynford Drive, Don Mills, Ont. M3C 1J7

Alternate and Additional Study Material is listed in the Adult mailing sent to all Secretaries.

In Remembrance

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CHILDREN	
Picture Stories of Jesus by Mary Miller (6 to 9 years) "Jesus Came," and "Adventures for Jesus" illustrated	.25
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OCTOBER 1981

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EDITOR

ISABELLE MURRAY
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October

Thank you, Lord . . .

that I always have one Friend to turn to at any time, to share my joys and my triumphs, my secret needs, my personal strivings, my fears and insecurities;

that you never ask something of me without giving me the strength to do it and, sometimes the more you ask, the more I am able to accomplish;
that nothing is ever so terrible or so hopeless that the answer won't come through prayer and vigilance;

that no hour is ever too dark or too long in the radiance of your presence;
that when I stumble and fall you pick me up;
that though I sometimes turn away, your love is constant;

that when one door closes another one opens sometime, somewhere;
that in all the deficiencies of my life I can always find perfection in the beauty of your creation;

that you have given me the facility I need to provide for myself and my family;
that the assurance of your love is a steadying force in any storm, serenity amidst turmoil and fearlessness in the face of the unknown;

that no one of your creatures is beyond redemption;
that through your grace ordinary people are capable of magnificent acts of courage and unselfishness;

that faith, hope and love will survive in the world in spite of greed and violence, of injustice and inequality;
that the hopes and dreams of all people for peace in the world will one day be realized for they are part of your plan;

that Easter follows Christmas as surely as day follows night, as summer gives way to autumn;
that because of your Son there is no death;
that you have given us the keys of the kingdom;

May I always remember that no matter how insignificant my expressions of thanksgiving may be, they do not go unheard; that although the minor tragedies of my life seem pallid against the cries of pain and anguish around the world, they do not go unheeded;
May I learn to take nothing for granted except your love.
Thank you, Lord.

L. June Stevenson

To Build the Kingdom in the Caribbean

by Mary E. Whale

The word Caribbean conjures up the image of a dream place—for holidaying—for living in the sun—fruit in abundance—the sea—warmth—an easy-going life. These days, behind such an image lies the kind of uncertainty that prevails in many Third World countries—the uncertainty of political and economic stability that affects the lives of all but a few of the population. In Guyana as in so many places the struggle is to survive amidst plenty, to be able to maintain a hope that the future holds anything more than exploitation, the hand to mouth existence and the terror that is being experienced today. In this kind of atmosphere the Christian Church is maintaining a witness, proclaiming the Gospel of peace and love.

Mrs. Edna Henry, Chairman of the Board of World Mission and I were on a visit to the Caribbean for three weeks—not long before Christmas last year. We had the opportunity to very briefly glimpse the day by day problems—and the role the Church is playing. The main visit was in Guyana with a brief time in both Trinidad and Jamaica.

The Canadian Presbyterian Church has had quite a long history in the Caribbean—beginning in Trinidad and then in Guyana. The Presbyterian Church of Trinidad and the Guyana Presbyterian Church bear evidence of ministry in those countries. When theological training for the Caribbean was developed at the United Theological Seminary, Kingston, Jamaica, the Presbyterian Churches sent their theological students for training supported by the Canadian Church. The work established bore the familiar pattern of school and church being closely linked. The schools have for many years been turned over to the government of Guyana—but the legacy of the link is still present.

We were reminded of that legacy as we visited communities across the country.

Photo: Picnicking on the Guyana Coast of the Caribbean Ocean

Two Chairpersons: Mrs. E. Henry B.W.M., Mrs. P. Haripaul, Demerara Women's Fellowship

Happy friends

Demerara Women Work for their church

The close ties between the Church and education are still evident in the lay leadership. Today the whole Christian community under both clergy and lay leadership is praying, worshipping and studying to be the Body of Christ in the midst of strife and oppression.

Our experience in a brief visit was to feel tension in the everyday details of living. Such things as obtaining food, protecting one's home and transportation had to be considered on a day to day basis. Life itself is constantly in jeopardy. There is little or no protection for those who offend the authorities. The right to work is controlled by the government. This country, set on the northern rim of South America whose long coastline is washed by the Caribbean and whose tropical highlands have yet to be fully assessed for wealth, is like many developing countries—caught in the struggle for control of wealth and of the natural resources of people. As in other places, where there is any opposition to government authority based on spiritual and moral values, people face physical danger and continued harassment. The powers of darkness know only the power of physical force—and believe they can destroy the source of opposition by violent means. They may hurt, even destroy the physical body but the spirit of a committed people is much more difficult to subdue.

In congregations from the eastern Corentyne border to Leguan Island in the Essequibo River—the people were celebrating harvest season. Traditionally this is a time for an assessment of stewardship as well as thanksgiving for the harvest. It is celebrated in city and country. In late 1980—before the country's controversial election, there was added significance in the thanksgiving in the recognition that Jesus Christ has given each individual freedom. Principalities and powers may oppress one's material, physical being—but the Lord sustains the spirit.

Thanksgiving for harvest

Lay men and women take responsibility studying, praying, teaching

The Word is preached. It is taught. It is lived. There are too few clergy—but they are teaching the lay people through a programme of theological education by extension as well as through regular services of the Church. There is need for more fully trained clergy. While there are several students preparing for ministry there is need for the recruitment of more men and women to prepare for this leadership.

The Guyana Church has been a sister Church of ours for many years. For some of those years, particularly in the beginning it was a receiving Church. Now it is a Church that is giving. It is giving leadership to its own people—and to the rest of the world as it stands firm in the faith. The Presbyterian Church in Canada seeks to continue to share with our brothers and sisters in Christ in Guyana. They know of our willingness—and they ask us to try to understand their problems—to understand them as they make their decisions. They ask us to support them in our prayers. They ask us to help them with their leadership needs and to understand that this can only be in ways they advise. It is not possible to send Canadians in the way we used to do—but there are possibilities that they ask us to be open to grasp. Above all they ask for a strengthening of the fellowship between Guyanese in Guyana, Guyanese in Canada and all Canadians who are committed to Jesus Christ as Lord and to His Church.

Guyana—and all the Caribbean lands are seeking freedom—freedom to live without harassment—to use the resources of their countries to sustain their daily lives; to be educated; to worship as they wish; to speak freely of their hopes and dreams. They suffer now from powers that exploit them and deprive them of their rights. These powers are often linked to western institutions and corporations whose objective is material profit, oblivious of human need.

We who belong to Christ's Church are called to examine the situation in the Caribbean today in the light of the Gospel. We must accept whatever responsibility we find from this examination and seek through the power Christ gave us to help bring peace to the Caribbean—to help build God's Kingdom in these troubled lands. ■

Mary Whale retired from the Board of World Mission as Secretary for Mission Personnel at the end of August.

MISSION IS . . .
with NATIVE CANADIANS

Over the years our understanding of the concept of "mission" has broadened. We are comfortable now with the idea of partnership and "two-way missions" with churches overseas.

Not so well known, perhaps, is the fact that we have also broadened our concept of mission within Canada. The "Indian work" which has been so important to WMS members—and their mothers and grandmothers going back more than a century* is now termed *Native Ministries.* Old patterns have been broken; former attitudes on both sides are being changed. What is going on?

by Marjorie Ross

Mission is: proclamation

Perhaps the greatest growth in our understanding of mission has been in awareness of what *proclamation* really means. We have always believed that it is our task to preach the word—to scatter the seeds—and that if it is God's will, the seeds will grow and flourish in the hearts of those who hear us. We are now coming to realize also that we have a responsibility to scatter the seeds in a way that gives them a real chance to grow. Otherwise, "our preaching is in vain".

Rev. Zander Dunn described this in a recent article in the Presbyterian Record: ". . . we have talked to Indians over the years earnestly, but without perceiving that they really didn't understand; we talked about the riches of the Gospel in terms of our needs without ever understanding theirs; worst of all we talked down to them, seldom recognizing their basic human dignity and equality with us, unless they consented to becoming 'white' Indians . . ."**

This last phrase is the key to understanding our difficulty in communicating with native Canadians over the years. Up until recently we assumed that their hope was to become like us. We thought that with enough education they would become first "white Indians", and later dark-skinned "Canadians, just like us".

Since our eyes were fixed on what we thought they should become, we never appreciated the strengths and merits of *what they were.*

Spirituality has a central place in traditional native life. This is true of all tribes in North America. Natives steeped in their own heritage speak far more readily of the Supreme Being who created and sustains them than do most white urban Christians. Their concept of God, while reflecting a very different experience, is compatible with the Christian concept. What then, has been our problem in communicating with them?

The answer seems to lie in our differing concepts of ourselves as individuals, and as a people. Native Canadians, like many non-European groups, see themselves primarily as members of the tribe—the people. Their identity as individuals is secondary. With us, it is the other way around.

Since we see ourselves as individuals, we believe we can relate to God on a personal basis. Since natives see themselves as a people, they believe the *whole people* relates to God. In consequence, they are very suspicious of attempts by white missionaries to draw away individuals. It is contrary to the concept of the unity of the people to have some members of the tribe become members of an institution, i.e. the Church, that does not include their brothers.

As a result, the 'native churches' remain very small numerically. There are groups of worshippers, but few "members" as we know them, and only a handful of elders in all the reservations put together. (See list of Native Ministries, November Glad Tidings).

Ministers on reservations make their most effective proclamation by maintaining a Christian presence among the whole people. This presence may take many forms—serving on local committees, becoming involved in the natives' attempts to confront some of their problems and showing a willingness to be part of their lives, as a friend.

Here is an excerpt from the annual report to the Board of World Mission of the Rev. Henry Hilderbrandt on the Birdtail-Pipetail reserves: ". . . Christmas Day we had a service planned, but no one came. Instead I went to the community Christmas party on Christmas night. I felt somewhat uneasy at entering a gathering where almost everyone else was Indian. However, it proved to be a joyful event in a quiet way. One of the highlights for me was when I was asked to sing "Hark the Herald Angels Sing" in the Dakota language. Perhaps more preaching was done here than in a formal worship service. . . ."

Proclamation is declaring the Good News in a way it can be heard.

Mission is: witness to what we believe

Mr. Hilderbrandt's presence at that community party was also showing that we believe the Church should be *with* the people. If they do not come to the church service, then the Church, represented by their minister, goes where they are.

The Board of World Mission is witnessing to this same belief—that the Church should be with the people—by agreeing to the request of the Band of the Waywayseecapo Reserve that their new minister should live on the reserve. Both there, and in Mistawasis, the Board is placing mobile homes on the reserves for their ministers.

We believe that the Church should not only be *with* the people—it should also be *of* the people, meeting the needs the native people identify. In 1977 the church building on the Keeseekowenin Reserve burned down, and we turned over the insurance money to the Band who wanted to rebuild the building in a way they felt more suitable for their needs.

Today on the Keeseekowenin Reserve there is a new building—used for worship services, and as a community centre. The minister is not always consulted about what takes place there, but the building is well used—for everything from Manpower Courses, to pow-wow dance practices, to Christmas concerts and rummage sales. It is *their* church, not ours.

For a number of years (see the history of our Missions published for the 1975 Centennial, *Unknown Country,* p. 53) people have been saying that we should place our mission to native Canadians in the same category as our overseas work. This is because we are attempting to reach across cultural barriers in Kenora or Prince Albert just as surely as we are in Tokyo or Lagos. Last year, the policies of the Board were changed along these lines and a number of small but significant innovations have taken place.

Now we are asking those entering native work to accept the same terms of appointment as those going overseas. We see that they receive instructions in ministries across cultural barriers, in native culture and spirituality and, in a number of cases, in the language of the tribe they will be working with.

And, just as our overseas churches are a partnership—not a question of *us* ministering to *them,* so in all places where our Church interacts with native people we are encouraging the growth of native participation in making decisions and setting priorities.

Mission is: striving for justice and reconciliation

As the Church should stand with the people on the reserves, it must also stand with their political leaders as they strive for justice—in their land claims, in their battles with industries which poison their fishing grounds and in their struggles with government bureaucracies for decent housing, schooling, and medical care.

Sometimes church members shy away from this type of political action because it tends towards controversy, towards taking sides. They feel the Church is serving the cause of justice when it "sees both sides of the question". Yet, often mission means taking sides with the weak against the strong. It has been said of Christ that he was "prejudiced in favour of the poor and oppressed".

Canada's native people believe that if the Church is not for them in their struggles, it is against them. Showing our solidarity is a tangible way of seeking reconciliation and healing the wounds of the past. By our participation in Project North on a national level we are involved in issues of northern development and native rights. On a community level our people often speak on behalf of native groups when they come in conflict with the structures of white society.

Reconciliation also means, for all of us, struggling to overcome the judgmental attitudes many of us have to native people in our communities. For our workers on the reserves it means patience—waiting for trust to become established and for friendships to develop.

Mission is: caring, sharing, nurturing

For over a century, we have understood mission to our native friends as meaning caring for those in need and sharing with them some of our resources. Space permits only a few examples of the caring and sharing which are reported by our representatives on the reserves and in our city institutions.

Florence Palmer carries out a mission of caring in the hostel for native women in

Kenora. To gain admittance to this halfway house (the only one for women in Kenora) you need only be a woman, an alcoholic and willing to try to overcome the disease. She asks us to share with these women by sending her baby clothes, which are a very real need.

Allan Lauder, at Dakota-Tipi, reported receiving a box of knitted goods for the children including sixty pairs of mittens, along with candy, from the WMS group in St. Lambert, Quebec. Another example of sharing.

Mr. Lauder goes to the Agassiz Correctional Centre for Youth where he seems to be having real success with Bible study groups for boys and with teaching the harmonica. Several hundred boys have left the Centre having acquired this skill!

Rev. Stephen How*** reported from Mistawasis and Crutwell two examples of sharing by native people. In Crutwell the band offered to let the church use the community hall once a month, and in Mistawasis the people working together raised the money and did the necessary work to replace the old furnace in the church with a new one and so make it possible to hold services there throughout the winter. The "people are more united, the attendance is up, and so are the givings".

Those engaged in native ministries are now meeting together on a regular basis to establish what they feel should be the Board of World Mission's priorities. One area which they frequently describe as inadequate is that of educational materials for children. In many cases there is no money with the native congregation (and no one to bring scissors, cloth, etc. from home). The workers are being encouraged to apply for larger work grants from the Board of World Mission. Some money was sent last year by the Manitoba Synodical for this purpose.

The workers find it very hard to obtain suitable printed materials which native children can understand in the light of their own experience. Research for a source of such material is under way.

Another priority is finding more adequate ways of working with native populations in western cities—specifically Winnipeg, Regina and Prince Albert, to name places where we already are working. The congregation of First Church, Regina opens its building to a Reformed Church minister who gathers a large number of native people together Sunday afternoon for "Service and Feasting".

Increasingly, our workers serve on community committees, visit in prisons and serve as volunteers in school programmes. Many other agencies are working with native people, and we can serve most effectively by co-operating with others.

A few aspects of our mission with native people are very new and it may be some time before we know how they will develop. However, we are encouraged that young people are coming forward to accept training for what has always been a difficult ministry. They need our prayers and our assurance that they are not alone.

The WMS has a great record in faithfulness in mission to native peoples. A new era is beginning, and new opportunities for prayer and service are before us. Pray God we will meet the challenge!

*** The Rev. James Nisbet was the first Presbyterian missionary to Native Canadian Indians in the West. The WMS, W.D. made its first appointment to Indian work, in Miss Lucy Baker to the Prince Albert Mission in 1879. (Information taken from *Call and Response*).**

**** quoted from a sermon by Rev. Zander Dunn, North Bay, printed in the *Presbyterian Record,* October, 1980.**

***** Rev. Stephen How is now in Prince Albert, Sask.**

WMS Cameo

Eileen Parish, President WMS

"The Church has always been in my life", Eileen Parish recalls, describing the stages in her life that culminated in becoming President of the Women's Missionary Society, Western Division on May 7, 1981. Mrs. Parish succeeded Miss Isabella Hunter at the Annual Council Meeting in Ewart College, Toronto.

Mrs. Parish had a "good Christian upbringing in a close-knit family". Her parents Ellen and James Johnston, now deceased, were charter members at Patterson Church, Toronto. Her only brother Bill is now an elder at Victoria-Royce, Toronto.

As a girl, Mrs. Parish was active in choir, C.G.I.T. and Young People's. It was during her time as a C.G.I.T. leader that she first became interested in the WMS through a member of her church Mrs. Agnes Curr, a former President of the Society and Superintendent of the Sunday School when Eileen was a teacher. "She was a real influence in my life, a benefactor you might say." Mrs. Parish joined her first WMS group at Oakwood and with Mrs. Curr's guidance and help began a journey from which she has never looked back.

Of her years in the WMS, Mrs. Parish says, "It's been so long I can't remember exactly". Her career went from being Girl's Work Secretary for West Toronto Presbyterial to Council Executive Girl's Work Secretary, and later, chairperson of the National Presbyterian Girl's Work Committee (a joint committee of the WMS and the Board of Christian Education) for about eight years. Eileen also served the C.G.I.T. as Presbyterian representative on their National Committee and spent a little more than two years as Chairperson of that Committee.

Later, Mrs. Parish became Chairperson of the Education Committee and remained in that position until the restructuring of the Society into working groups. "I've always been interested in the education end of the work of the Society." Mrs. Parish was quite familiar with Church education having represented the Society on the Board of Christian Education and then on the Board of Congregational Life.

Eileen Parish attributes her personal growth and her development in the WMS and in the Church to the influence of significant persons in her life. Even in her employment Eileen has been fortunate in working with dedicated Christian men. She worked as a Real Estate receptionist for 17 years where the manager was a Baptist and a Gideon, and for the past 5 years she has been secretary to the Rev. Harry McWilliams at St. Andrew's Humber Heights. Both these men have contributed greatly to the nurture and growth of her Christian life.

Her husband Norman, an elder, has always shared her interest and activities in the Church and has been a great support, especially with a "listening ear". Their present church home is St. Giles, Kingsway where they both take an active part in the life and work of the church. Eileen and Norm will be forty years married this October.

Their own family too has been close knit and always did a lot of things together. They have two married daughters, one in Winnipeg and one in Caledon, and four grandchildren. Mrs. Parish, who loves children wishes "they could be children forever".

When she's not busy working at St. Andrew's or doing WMS work, you might find Eileen relaxing with a good book or knitting. She enjoys Gilbert and Sullivan and dancing—"in fact that's where I met my husband—at a Young People's dance". Always interested in sports she still likes a game of tennis, and skating.

Eileen Parish believes that the WMS needs to grow and change with the times. Her major goal as President is to help project a new image. "We need to look outside ourselves and see what issues are in the community and the world. We need to make people in the local churches aware of what the WMS is all about and aware of what mission in our Church really is." To do this, Mrs. Parish feels the Society will need "to make its work more appealing and eye-catching—to keep the issues in front of people".

Changing the image of the Society involves looking more closely at the present structure of the WMS and making it possible for more groups to form and contribute to the Society in whatever ways they can. Some groups may wish to relate loosely and do Mission Study along with Bible Study. Groups could meet as they are able and still contribute through envelopes. Many people have no idea of the work of the WMS, of its budget and no idea of what the Church is doing in Mission.

She is cautious however, about changing the name of the Society. "I see room for women's groups. We don't have to leave 'women' out of the name. If we have the programmes and education and are reaching people and helping them see that mission is in our everyday life then it doesn't matter if it's 'women' or not."

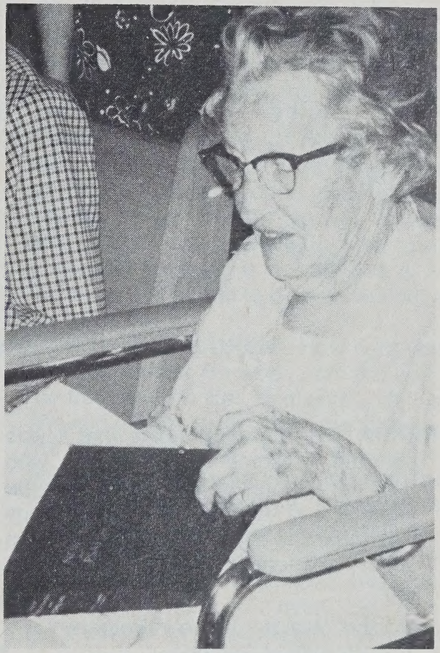
It is, however up to the Society to do their own Public Relations . . . to get people enthused about the mission of our Church. "*It is exciting.* It's more than just Mission Study, far more than that. There is so much going on in the world to do something about."

Mrs. Parish feels that the work of the Society and the Glad Tidings, its official magazine, should be promoted among all groups and in all churches. It is up to Council Executive to give direction, to provide the enthusiasm and get the momentum going, and then up to each group and each member to promote the work. "We all need to work together!"

"God asks us to go out and be his witness. It's up to us to proclaim his news." It's good to know that Eileen Parish who has for so long been in the "workings of things" and who is happiest when she's 'doing' will be, "in there pitching". ■

WENTWORTH LODGE BIBLE STUDY

by Helen Ruth Allum



One day when Mrs. Jean Woodley of the Pastoral Care committee of Knox Church Dundas was making one of her regular visits to Wentworth Lodge, she was asked by one of the staff members if a Bible study might be possible stating that some of the residents had requested such a study.

Mrs. Woodley contacted the Mission and Outreach committee of Knox and soon Mrs. Faye Feunekes and Mrs. Jean McMicking were going twice monthly on Thursday afternoons at 2 p.m. to have Bible study with the seniors. During the summer Mrs. Ruth Mol and Mrs. June Morden were the volunteer leaders.

Eight to a dozen seniors attend. The meeting opens with prayer by the leaders followed by the reading of the entire text for the day. Question sheets are passed out to each one. A short passage is then read from the text by one of the residents and questions pertaining to that passage are answered by the seniors. All are given the opportunity to participate as they are asked "by name" to read a passage, and for their opinions and answers to the questions. They have been studying the gospel of Mark.

It takes extra patience by the leaders to help each one find the Scripture passage in their Bibles and to encourage answers to the questions. The participation by all is excellent.

Following the Bible Study in the chapel the leaders go with the group into the dining hall where they have refreshments and talk over the events of the afternoon with great enthusiasm.

How do the leaders feel about it? "It's great! Very worthwhile, the need is there and we are honoured to fill it!" ■

A Difference in their Lives

by Louise Reith

NARRATOR—Let us imagine that it was possible for some of the women who had met and talked with Jesus to come together and share what those meetings had meant to them and to recall what Jesus had meant to other people of their day.

Martha, from her home in Bethany
The Woman of Samaria
The Woman of Canaan
(Syrophoenician—Greek)
A Mother of Children who had come to Jesus

MARTHA—This is indeed an event that some of us women who are followers of Jesus can meet together. We would never have met if He had not met us first. What a difference meeting Him has made in all our lives!

WOMAN OF SAMARIA—You are right. There is more than one reason why we would not have met. "The Jews have no dealings with the Samaritans," nor would you good women have ever spoken to me.

It was because respectable women would have nothing to do with me that I happened to meet Jesus. I went to the well for water at noon when no others would be there. You see I had had a number of husbands and was living with a man that was not my husband. I soon discovered that Jesus knew that, yet He spoke to me and asked me for a drink of water. I thought the poor Jewish man must be desperate for a drink to ask me—a woman and a Samaritan for one! When I discovered that He knew all about me it was even more strange. Soon I realized that He was no ordinary man—that He must be the Messiah who was to come. Imagine God using me to tell others in my village that Good News!

MARTHA—Yes, it is very strange how God works. Jesus came into our home. He seemed to need our care and friendship. What a difference He made in the lives of Mary and Lazarus and in mine.

WOMAN OF SAMARIA—But you were always a good woman, Martha. You were rather fussy about your housekeeping, I hear, and always wanted meals to be just right.

MARTHA—Yes, I did and often got annoyed with my sister Mary. All she wanted to do was talk with Jesus. I thought it was more important to give a tired man a good meal. He taught me that I needed to have some of Mary's qualities and that other things were more important than a shining house and perfect meals. I still think Mary could be a bit more practical.

SYROPHOENICIAN WOMAN—Oh well, none of us are perfect. We have one thing in common, Jesus has made a real difference in our lives because He took time to know us and talk with us. He knows all our faults but loves us just the same, even that rich young ruler who turned away from Him because he couldn't give up his riches. I'm not a Jew, I'm a Greek but I heard about the sick people He was curing and thought He could help my daughter.

MARTHA—I heard of your conversation with Him. I cannot understand why He was so abrupt with you, He was always so kind. Nor can I understand how you dared to speak to Him as you did—even to argue with Him!

SYROPHOENICIAN WOMAN—Well, looking back I sometimes wonder how I could have been so bold but I'm glad I was. You see I was looking at Him when He said—"It is not meet to take the children's bread and cast it to dogs." He was just saying what He knew, and I knew the Jews believed—that the Messiah was just come to save the people of Israel. But I was looking at Him—He didn't look cross, He was almost smiling and there was kindness in His eyes. I know I was saucy but that's the way I am and my daughter was healed.

MARTHA—Why do you think He spoke to you that way?

SYROPHOENICIAN WOMAN—Perhaps He just wanted to be sure that I was sincere—not just asking idle questions to see what He would do.

MARTHA—That is probably true. He loves people as they are even that little rascal Zachaeus. Although he was a Jew most Jewish people despised him because he was a tax collector for the Romans. He made a good thing of it too. But Jesus saw good in him, went to his house and ate with him. Jesus didn't even call him a sinner. Look at Zachaeus now. He can't do enough for people and has paid back four times over what he had taken wrongly.

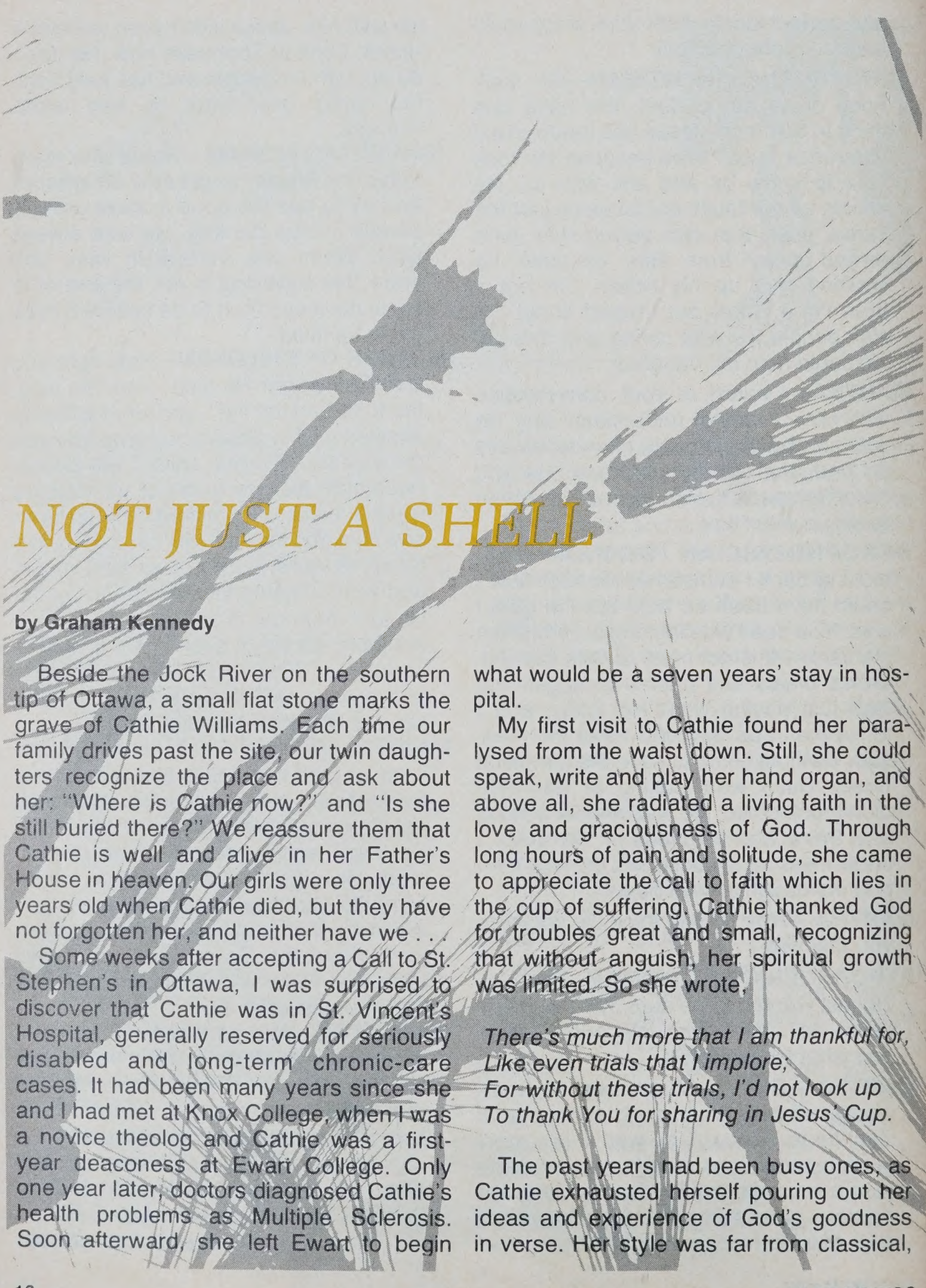
SAMARITAN WOMAN—Those who really follow the Master forget their differences and try to see the good in most unlikely people. Jesus did that. He was always kind. When you believe in Him, you know that believing is not the end of it. He is not just a truth to be believed but a life to be lived.

MOTHER OF CHILDREN—How right you are! Remember He said "I am the way, the truth and the life", and what a life He showed us. He always had time for even the smallest, liveliest child. I will always remember the day some of us mothers were out with our children. The children saw Him and instinctively ran to Him, His disciples weren't always as kind as He and were chasing the children away but He told them not to and even said "Forbid them not for of such is the Kingdom of heaven." How the children loved Him and always will. What a memory they have of His understanding love!

MARTHA—So have we all. I am a Jew but I am so glad that Jesus showed us that the Messiah came for the salvation of all people everywhere people of the lands we know and lands still to be discovered. He said "I came that they might have life and have it more abundantly". We know that, and by our words and actions share the Good News with other people as Peter and Andrew, Philip and the other disciples did.

NARRATOR—And so it was. He made a difference in their lives and in the lives of all whom He met. Those whom He met, met others and so the Good News spread and lives were changed and are changing today as Christian people share His love for He said—"As the Father has sent me, so send I you". ■

used at Council 1981



NOT JUST A SHELL

by Graham Kennedy

Beside the Jock River on the southern tip of Ottawa, a small flat stone marks the grave of Cathie Williams. Each time our family drives past the site, our twin daughters recognize the place and ask about her: "Where is Cathie now?" and "Is she still buried there?" We reassure them that Cathie is well and alive in her Father's House in heaven. Our girls were only three years old when Cathie died, but they have not forgotten her, and neither have we . . .

Some weeks after accepting a Call to St. Stephen's in Ottawa, I was surprised to discover that Cathie was in St. Vincent's Hospital, generally reserved for seriously disabled and long-term chronic-care cases. It had been many years since she and I had met at Knox College, when I was a novice theolog and Cathie was a first-year deaconess at Ewart College. Only one year later, doctors diagnosed Cathie's health problems as Multiple Sclerosis. Soon afterward, she left Ewart to begin what would be a seven years' stay in hospital.

My first visit to Cathie found her paralysed from the waist down. Still, she could speak, write and play her hand organ, and above all, she radiated a living faith in the love and graciousness of God. Through long hours of pain and solitude, she came to appreciate the call to faith which lies in the cup of suffering. Cathie thanked God for troubles great and small, recognizing that without anguish, her spiritual growth was limited. So she wrote,

There's much more that I am thankful for,
Like even trials that I implore;
For without these trials, I'd not look up
To thank You for sharing in Jesus' Cup.

The past years had been busy ones, as Cathie exhausted herself pouring out her ideas and experience of God's goodness in verse. Her style was far from classical, but, there was no mistaking the faith that stood out in her work, a power over adversity, a Light that shone on in the darkness, and was not overcome:

Even though I really felt alone,
God was with me. I should have known,
For Jesus said, "I'll not forsake,
If in your heart it's Me you take.

Gradually, the disease took away her use of legs, hands, and voice. Still, Cathie found every reason to pour out songs of thanksgiving and joy in God's continuing purpose for her life. With God's help, could she not meet whatever lay ahead?

We ought to thank God each day and night,
Yet how can I be thankful to Him, and cling,
When my voice can no longer sing?
My feet no longer walk,
I do not see with perfect sight.
Right now, I can't use the hand I need,
But God is truly in my lead.

Of course, Cathie would have loved to have served God as a deaconess in His Church. But was He not present in hospital, and in one who would soon be joining Him in the Temple without the veil? What God required of Cathie was her trust, so that through thick and thin she would continue to worship Him as Lord over all:

I am with you, no matter where,
And no matter what the event may be,
I will help you, but you must trust Me.
If in Me you have faith, joy and love,
I'll lift you up on wings, like a Dove . . .

Cathie drew strength from a God who did not shrink from gaining a firsthand experience of agony by Himself travelling the way of the Cross. This picture of the suffering Christ sustained Cathie in her trials. It was He that said to her,

Don't think I will ever forsake.
For in my arms it's you I gently take
And uphold you to the very end.
For to Me and to others, you have been a friend.
Don't think your days of trouble and woe
Will always continue to grow and grow,
For the Cross that you may now have to bear,
I too take, and lift, and feel and share.

For you know, I too have travelled a road
Where nothing but trials and troubles were sowed;
But I overcame when I rose from the grave
With the Love to me that God gave . . .

Others in Cathie's situation have been tempted to badger God with questions of "Why, God, why?" But Cathie refused to raise a fist toward the heavens. Instead, she found relief in God, and rest for her troubled body:

But we all have trials, and each his own.
Yet we are really not alone.
Even if we ask God "Why!"
And get cross, or even cry;
In these dark hours as black as night
We do have God, and He'll help us fight.

Then, as the number of her days grew fewer Cathie wanted our visits to be Christ-centred. There was opportunity enough elsewhere to talk of our needs and wants, and so on:

But, do we talk of God and what He has done
In the life He's given us, through Jesus His Son?
Do we talk of God and His salvation plan
That's offered to each child, woman and man?
Do we talk of the Love God gives us each day?

Cathie's message was the Gospel. She spoke it, and she showed it to us in a faith and a love that would not let God go. The issue of life was not how she had been dealt with in the curtailment of career, years of sickness and the prospect of death while still a young woman, but how she had fallen short of serving God.

The foundation of Cathie's faith was her love for Jesus Christ. She saw Him as her Saviour, and friend, as the Captain of a vessel going homeward to the Father. On that ship, all God's people were being led safely to the heavenly mansions with God. If in any way she could help those "adrift in no man's land" to recognize the good news, Cathie would be eager to proclaim those things she had seen and heard firsthand of the Christ:

There in the darkness with you
Upon the stormy sea,
There's a vessel going homeward
Fighting in the breeze.

But this ship has a Captain,
Who guides it through the storm.
He's bringing all men safely
To each His own true home.

For Christ, there is no shipwreck,
For He knows every wave,
Allowing Him to lead us,
Each one of us is saved.

Cathie's belief in immortality through Christ was very real and almost awesome in contrast to the obvious lack of health, mobility and speech.

Cathie was above her disease at every turn. Her identity and her faith rose above her deformities, untouched by the ravages of M.S. So she pleaded for consideration as another of God's children, not to be pitied, but to be regarded as a fellow human being. "May they see me", she asked:

The whole of me? What can that be?
Well, here are some simple thoughts,
I'm not just a shell of disease and pain,
Nor a body crippled in some spots.

So when my doctors look at me,
May they see me for who I am,
And not as a disease of flesh and bones,
But a soul to serve You and man.

I am a human being staring out from this broken body.
I seek not your pity,
But your warmth and companionship
As a fellow human being for whom also Christ died.

Looking back now on Cathie's life, four years after her death, those of us who knew Cathie can agree with her that in Christ, there is no shipwreck! We have been touched by the successful voyage of one who set sail upon a rough sea, but who faced the gales and took her vessel into the safety of God's harbour. The approach of death failed to dampen her courage, and her faith stood firm. In showing us what she had seen of God's goodness, we all have been guided to know Him also. Truly, her brief ministry did much more for us than we could do for her! ■

The Rev. Graham Kennedy is the minister of St. Stephen's Church, Ottawa. All the verses were taken from Cathie's book *Poems From My Heart.* Some of the words and punctuation were changed slightly.

"Poems from my Heart" by Cathie Williams is available for $4.00 from:
Westminster Presbyterian Church
470 Roosevelt Avenue
Ottawa, Ontario
K2A 1Z6

Proceeds from the sale of the book are given to the Church and to the Catherine Irene Williams Memorial Scholarship Fund (Ewart College).

Retirement of a Faithful Servant: Miss Athalie Read

"All the way my Saviour leads me . . ." flowed from the organ in the sanctuary at St. John's, Winnipeg under the skilful fingers of Pearl MacLean. Those gathering for the dinner recognizing Athalie Read's years of faithful service to God, burst into song. The retirement dinner on June 1st was sponsored by Winnipeg Presbytery and the Winnipeg Presbyterial WMS. Miss Read served the Presbyterian Church in Canada for 38 years in Canadian mission charges, as missionary in Guyana and latterly as deaconess at Flora House, Winnipeg. Letters and telegrams (one from the Athalie Read WMS group, Hespler, Ontario) were read by Rev. M. S. McLean, Supt. of Missions and master of ceremonies for the dinner and by Warren Whittaker, Miss Read's co-worker and successor at Flora House, Words of greeting and appreciation were spoken by Miss Giolla Kelly of Toronto, Secretary for Specialized Ministries under the Board of World Mission, Rev. Florence Palmer, Kenora, Moderator of the Synod of Manitoba and Northwestern Ontario, Rev. John Deyarmond, Moderator of Winnipeg Presbytery and Mr. Peter Jones, Chairman of the Flora House Board. A huge album, packed with cards and letters from points in the U.S.A., Canada (from Halifax to Vancouver), and Guyana, was presented by Mrs. Jean Campbell, Presbyterial President WMS. Among the Guyana greetings were two beautiful hand made cards from women's organizations. Mrs. Lylah Myers, a Vice President of Winnipeg Presbyterial, on behalf of the Athalie Read WMS group, St. Giles Church, Calgary, made the presentation of an honorary life membership in the WMS and a copy of a devotional book written and compiled by the group and dedicated to Athalie Read. Athalie's sister, Mrs. Lily Stone of Brockville, Ontario was among the many guests.

Mrs. Lylan Myers and Athalie Read

Warren Whittaker's fine tenor solo, "How Great Thou Art" expressed the feeling of the 150 people present who thanked God for His grace and power manifested in the life of his servant, Athalie Read.

Rev. J. D. Marnoch, D.D. conducted the service of praise in the sanctuary. Dr. Marnoch, quoting from the service for the designation of deaconesses, gave thanks for its fulfilment in Miss Read's mission. Warren Whittaker read from Isiah 6: 1-8 and John 1: 1-10. Rev. McLean gave a brief message on John 1:6, paraphrasing it to fit the occasion: "There was a woman sent from God, whose name was Athalie Read". The challenge to his hearers was to move into the ranks and take up the task which Athalie is relinquishing. The closing hymn was #489, used in the designation service for a deaconess—*Lord of light, whose name outshineth*

A previous event held May 21st in King Edward School under the sponsorship of Flora House women's group, Flora House Board and the Community Council of King Edward School, was a recognition of Miss Read's Christian witness in the community. The presence of many former Flora House youth paid silent tribute to Miss Read's Christian testimony in the Community. The general convenor for this event was Sylvia Ireland of King Edward School. ■

Fellowship of the Least Coin

The Fellowship of the Least Coin is an ecumenical and universal fellowship of women who set aside their least coin each month with a special prayer for reconciliation and peace.

When the world was recovering from the hurts and bitterness of World War II in 1956, the Presbyterian women of the United States sponsored an International Team of Reconciliation. Six church women were to travel to Asia on a mission of love and concern and to seek reconciliation among people whose nations had been torn by conflict. Those divisions became real when Shanti Solomon of India was denied entry to Korea because of political relations between the two countries. While waiting in Manila for the return of the other members of the group, Shanti expressed concern that Christian women in every nation whether rich or poor, literate or illiterate, rural or urban, should become aware of their relationship with the rest of the worldwide family. The thought came to her after reading in the Bible the story of the Widow's Mite, that the least coin of each country could represent a tangible token of sharing in a universal fellowship of prayer.

The women of the Philippines responded gladly and in 1957 had a first dedication of least coins at their annual conference in Manila. The idea gained acceptance. At the first conference of the Asian church women in Hong Kong the next year they agreed to accept the responsibility and promotion of the F.L.C. For their next conference a devotional booklet "Circle of Prayer" was prepared and a symbol was adopted of praying hands forming a lotus flower with a circle representing the world and the hands belonging to all praying women.

In 1969 the Women's Inter-Church Council of Canada agreed to sponsor the fellowship so that Canadians could become associated with all those around the world who were each month setting aside their least coin with prayers. Today more than sixty countries representing all the continents are members of the Fellowship. Once a year the national offerings are contributed to the central fund which is administered by the Executive Committee of the Asian Church Women. Its executive secretary is Shanti Solomon and three women represent ecumenical organizations in the world. Grants are given to projects concerned with relief throughout the world, for the suffering and oppressed and to programs of human development.

A celebration marking the Silver Jubilee of the Fellowship of the Least Coin was held in 1980 in Manila where the idea was adopted initially. Women from each country were invited to participate in a joyous celebration of peace and thanksgiving—Shanti Solomon, the founder and executive secretary said "What a joy and privilege is ours to be members of the Fellowship of the Least Coin, and to be one with our Christian sisters all over the world in this fellowship of prayer for reconciliation! The small coins put aside after the prayer are only tangible tokens of our prayer. Yet, when put together, they interpret the divine power of love and conciliation through concrete projects. "Let us pray for justice and peace in the whole world and for fullness of life for everyone."

Participation in the Fellowship of the Least Coin

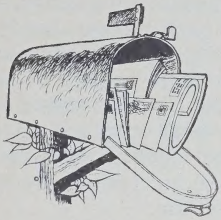
As one of its projects, the Women's Inter-Church Council of Canada encourages participation with Christians of every continent in this fellowship of loving concern. The basis of belonging is concern for reconciliation, prayer for fellow Christians and intercession for those in special need of God's grace.

The token of participation is a least coin set aside each month with prayer by the individual and contributed annually to a common fund which is given in the name of Christians without identification of its original source.

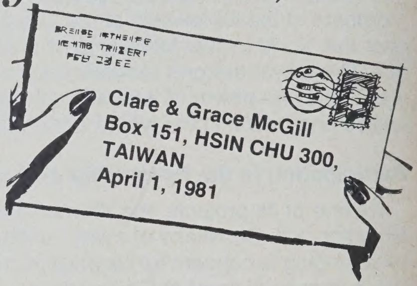
1. In the local community the agencies for sponsoring the fellowship and collecting the coins may be denominational or inter-church groups. Individuals and families also participate.
2. Once a year the coins are collected, preferably in October, and forwarded to:
   The Women's Inter-Church Council of Canada,
   77 Charles Street West,
   Toronto, Ontario
   M5S 1K5
3. In Canada, Women's Inter-Church Council of Canada suggests an annual prayer list in its newsletter "Hi There!" and also prints a profile of each country chosen so that the prayers are informed ones.
4. "Circle of Prayer" booklets and information can be obtained from the above address, also two filmstrips. "Miracle of the Least Coin" stresses the history of the movement and "Risk in Hope" develops the theme of prayer, reconciliation and peace.
5. For this Silver Jubilee year there is an "Order of Service" which incorporates the history and development of the Fellowship of the Least Coin.
6. The two Canadian delegates who attended the Jubilee Celebration in Manila are available for presentation—Contact either Janette Ledwith, 7294 Appleby Line, R.R. #6, Milton, Ontario L9T 2Y0 or Phyllis Moore R.R. #2, Peterborough, Ontario K9J 6X3.

Then all of us prepare to rise
and hold our bibs before our eyes,
and be prepared for some surprise
When Father carves the duck.

Ernest Vincent Wright



Dear friends,



Clare & Grace McGill
Box 151, HSIN CHU 300,
TAIWAN
April 1, 1981

In our November 1980 letter we asked you to pray that the hymnbook "might be printed and distributed without incident."

Your prayers were abundantly answered. The 3,000 copies arrived on Dec. 20th (Grace's birthday: what a present!) and were sold out in three busy weeks,—without incident. *P.T.L.*

Let me tell a bit about the hymnbook. It is a diglot book, having Chinese language on the left pages and Tayal on the right. It has over 600 pages, plus 40 pages of responsive readings in Chinese, and three indexes: metrical, Chinese titles, and scripture references.

The music in staff notation, plus a numerical system commonly used in Taiwan, are also on the left page. The hymnbook has 273 Western tunes using these two systems for writing the music.

Then come 57 Tayal songs for which there is no staff notation. These include 22 Tayal tunes, 5 of which have not previously been in print. A member of the Music Committee wrote 4 of them. This section includes 170 scripture verses from the Tayal New Testament (TNT), arranged to various Tayal tunes.

These verses from the Word of God could be dynamic. One young father told us that these are the songs they like to use in their home when he and his wife have evening devotions.

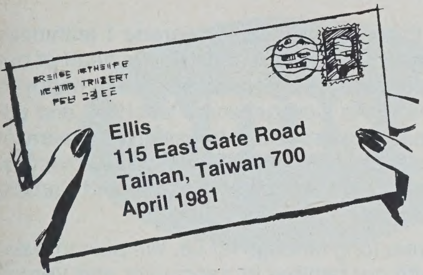
Please *pray* that the church leaders will make use of these songs with words from the TNT, and teach them to their flock.

The whole project was paid for through sales at the equivalent of Cdns$4. per copy. This reflects the much improved economy throughout the tribes here in recent years. Expenses included the cost of over a dozen meetings of the Tayal presbytery's music committee, besides the cost of printing.

The finished product is similar in colour and size to our Canadian BOOK OF PRAISE. We are having another 2,000 copies printed. Please *pray* that these too will be sold and used without incident.

We are scheduled for a furlough this year: three years have gone very quickly. Lord willing, we shall be leaving here on June 2, and returning in time for Terry to begin school at Morrison Christian Academy on August 17.

"The prayer of a righteous man is powerful and effective." For all who have been praying for us, we thank God.



Thank you very much for the letters and cards you have sent to us. It has been very good to have news of you and reminders of your love and your prayers.

It is Spring—going on Summer here . . . The mango trees have flowered and the "dragons eyes" are in bloom. We have four puppies just learning to walk named mostly by Robert and Stephanie—Cloudy, Patches, Lassie and Little Bear.

When Mrs. Kao was in Tainan the other day I saw her for a few minutes. Dr. Kao is now being let out of his cell [half hour a day for a solitary walk and once weekly for three hours exercise].

In College we are continuing the emphasis on evangelism that began with us getting behind a student who organized a large scale evangelistic rally in Tho-sia, a village on the outskirts of Tainan. I would guess that at least 2,000 people were there. Koan-it, the student, is leading the church services as part of his College directed field education.

. . . construction began on the College's new combined Administration-Student Dormitory building . . . badly needed to replace buildings put up at the turn of the century. The total cost will be about $U.S. 1 million and we have had to start in faith even though much of the money for it is not yet in sight.

The church at large has been asking the College to give our students more help with training in evangelistic skills. So I was asked to offer a course in Evangelism this term. I am doing this in cooperation with two Taiwanese ministers who have had wide practical experience.

. . . I preached in a Kaohsiung church which added 42 members last year to its membership of about 240. This year each of the 14 small home fellowship groups has been given the goal of winning two new families. Already the friendly rivalry among the groups has begun, to see who will reach the goal.

In the Church several matters continue to concern us. The proposed Temple, Shrine and Church Law was withdrawn last year. But the gist of several of the most serious articles in it have resurfaced in a new Civil Code. Although it is not yet Law, it could soon become so. Another matter is the government plan to register theological colleges. This move raised very important issues such as who would have final say in appointment of faculty and in the design and content of curriculum. On the positive side, it would give graduates in children's education, social service and church music a nationally recognized degree or diploma for employment purposes.

. . . we have all been very well. Robert is still doing well in grade 2. He may well be ahead of his peers in Canada next year in arithmetic and certainly in Chinese! But he'll need some catching up in English language arts. Stephanie went with her kindergarten classmates to see the nearby historic remains of the Dutch and immediate post-Dutch period in the mid-17th Century.

Marilyn is teaching some English in College this term and teaching grade 1 arithmetic to Louise, the daughter of Ray and Mandy Adams . . . from the U.K. Ray is head of our Church Music department. Marilyn is also keeping up her language study. I'm happy in my usual mix of responsibility for the worship life of the College, some teaching, and administrative help to the principal. One of the interesting aspects is translating for many of the official guests from around the world who visit us. This spontaneous, visible overflow of concern from churches as far apart as Germany and New Zealand, Korea and Canada is deeply comforting and encouraging to people here.

July, God willing, will see the beginning of a year long furlough for us. We plan to leave for Vancouver about June 30, spending time with our families in Vancouver and Vernon before ending up in Toronto where I have applied for admission to the Toronto School of Theology for work on my M.Th. in New Testament.

Our address from mid-August: 462 Oriole Parkway, Toronto, Ontario M5S 2H8.

For those of you who would like to use this as a prayer letter, please pray particularly for the Rev. George Lin who is training members of his congregation in evangelism; for Dr. Kao, Elder Lin and others in prison—and their families; and for the new Moderator, Rev. M. C. Hsieh. Pray particularly for his responsibilities in leading the church—heavier in the absence of our general secretary—and in negotiating with officials of the government, the party and the security forces; and for Miss E. J. (Liz) Brown, the assistant general secretary of the Assembly. Please also pray for us as a family: for suitable housing in Vancouver, a refreshing holiday, a reliable, small, used car for Toronto and a good re-adjustment to life in Canada.

With our love,
"Ted, Marilyn, Robert & Stephanie"

STAFF APPOINTMENT

Area Educational Consultant

Miss Lorna Cameron was appointed to the position of Area Educational Consultant for Area 8—Manitoba and Northwestern Ontario Synodical/Synod effective August 1, 1981.

Lorna is a graduate of Ewart College who has a B.A. degree from the University of Toronto and a B.Ed. from Ontario Teacher's Education College. Lorna is a member of Roger's Memorial Church and served as a deaconess both there and at Westview in Toronto from 1977 to 1980. She was on the staff of Immanuel Christian School in Toronto for one year just prior to being appointed by the Society.

Lorna will begin work in Manitoba and Northwestern Ontario the beginning of September after a month's orientation.

wms highlights

Brockville Presbyterial May Rally

It was certainly a day to remember as Brockville Presbyterial WMS met for their May Rally in Morrisburg. The theme for the day was "Love and Mercy". The programme began with a tour of Seaway Enterprises and continued at Knox Church.

Representatives of Morrisburg School Choir brought three selections, one being a first place four part harmony at Cornwall Music Festival. Soloists, Mrs. Judy Corman and Mrs. Pat McCourt each rendered two solos. Mrs. Marion De Gray was organist.

Brief and concise reports from the Quebec and Eastern Ontario Synodical Annual Meeting were heard. Mrs. W. Dickey, Mrs. D. Wilson, Mrs. C. Farlinger and Mrs. D. Hunter reported. Mrs. M. Herrig enthusiastically reported highlights and items of note from Council.

Morewood WMS acted out a skit in which a T.V. quiz game winner received a tour of the Mission Field in India.

Two delightful filmstrips were shown by Mrs. M. Reynolds and Miss M. Boyd "A Stranger in India" and one on the joys of camp at Gracefield Presbyterian Centre, Quebec.

Guest speakers were Mrs. P. Schissler, Kemptville, speaking about the mentally retarded, Mrs. D. Sirvage, Chesterville on the hearing handicapped and Mrs. D. Hunter on the incapacitated elderly.

An Evening With the Bertholets

On April 27, a joint dinner sponsored by the Winnipeg Presbytery and WMS Presbyterial was held in First Church, Winnipeg. It was an invitation to break bread with our guests Judi and John Bertholet from Hartney, Manitoba. With them was Dhak Gouring, a Nepalese student, well known to many in the church and his friend Rahm, also from Nepal but working in Winnipeg. John and Judi spent two years as voluntary missionaries for the United Mission to Nepal from 1977 to 1979.

We saw on film some of the problems encountered by the Nepalese people and missionaries in the smaller underdeveloped countries. A word came to us on the financing from Rev. M. S. McLean, Superintendent of Missions. If we donate to Presbyterian World Service, the amount donated could be increased eight times for approved projects. Matching grants can be obtained from some provinces and this total is then tripled at the Federal level by C.I.D.A. (Canadian International Development Agency). Giving begins with the individual. The Bertholets also recommend the use of these channels as opposed to private funding for projects.

The Bertholets and their friends responded to questions raised from the audience.

At the conclusion of the evening the

Moderator of the Winnipeg Presbytery, Rev. John Dyarmond gave thanks for missionaries everywhere who attempt to fill the needs of people but he urged all present to gear ourselves to a more simplistic lifestyle to share God's wealth of talent and money in a global world, where we know Christ.

Maitland Presbyterial

Maitland Presbyterial met on May 25 in St. Andrew's Church, Molesworth, Ontario. The theme for the afternoon session was "Renewal" and for the evening session, "Growth". The president, Mrs. Ross Cumming, Lucknow presided at both sessions. The afternoon devotions were led by Mrs. L. Sutton, Mrs. R. Bregman and Mrs. J. DeZeeuw of the Teeswater Auxiliary. Mrs. N. J. MacMurchy, president of Molesworth WMS extended a welcome to all. Music by Molesworth women was much enjoyed. Mrs. G. Wall, Wingham, recording secretary gave a report of the 1980 Presbyterial in Bluevale. Mrs. H. Bateman, Wingham, gave the treasurer's report.

Mrs. E. Keith, South Kinloss, introduced the guest speaker, Miss Doreen Morrison, a public health nurse working with the Church of North India among the Bhil people.

Delegates who had attended Synodical in Sarnia in April gave reports.

The evening session was opened by a sing-song, led by Mrs. A. Mundell. Devotions were led by Mrs. M. Dickson, Mrs. J. Dickson and Mrs. M. McPherson of Belmore.

Honorary Life Membership certificates were presented to Mrs. N. J. MacMurchy, Molesworth by Mrs. Howard Baker and to Mrs. J. W. English, Wingham by Mrs. B. Richardson.

The closing prayer was given by Mrs. R. Gammie, Lucknow and a social hour followed.

India Day Held in Niagara Falls

"The Work of the Christian Church in India and Our Part in it" was the theme when 160 women from Hamilton and Niagara Presbyterials W.M.S. met in Drummond Hill Church, Niagara Falls, May 14th, for a day of worship, study and fellowship. Present also, was Mrs. A. G. Neal of Sarnia, President of Hamilton and London Synodical Society.

The day began with Registration, followed by an impressive worship service led by Jean Woodley of Hamilton.

Groups circulated among four work shops, each representing a different mission field. Using the idea of an air flight, Dr. Kennedy, our pilot, flew us to the Bombay Airport. Four guides met us at each station, where by story, dialogue and slides they informed us of the work. Dr. Kennedy was assisted by Beatrice Scott, Helen Billiald, Mildred Gehman, Doreen Morrison, Evelyn Murdoch and Betty Richards.

A most interesting and profitable day ended at 3.30 pm. with an inspiring worship service led by Dr. Margaret Kennedy.

For a great day, thanks for the hospitality of Drummond Hill Church, the Missionaries who attended, and the Planning Committee which consisted of Evelyn Murdoch and the Presidents of Hamilton and Niagara Presbyterials and various others, with Helen McLeish of Niagara-on-the-Lake as co-ordinator.

Stratford Presbyterial Spring Conference

One hundred persons attended the Spring Conference of the Stratford Presbyterial held in Crieff Hills Community, near Guelph, Ontario on June 1st. Rev. Robert Spencer, Director, gave a history of the Community and spoke of plans for the future. The theme of the Conference was

"Fellow Workers in Christ". The meeting started with a sing-song led by Mrs. Marie Hamilton and Mrs. Margaret Howald, pianist, both from Listowel.

Mrs. H. G. Strang of Exeter led the short business meeting. The Listowel Willing Workers presented two skits using puppets.

Some of the delegates reported on this year's Synodical held at Sarnia. Members of Listowel Willing Workers led in devotions. Mrs. Marion Bristowe sang a beautiful solo, "He touched me". Following scripture and hymns, Mrs. Jean Peebles of Atwood closed the meeting with prayer and benediction.

Peterborough Presbyterial Spring Rally

St. Andrew's Church, Campbellford hosted the Peterborough Presbyterial Spring Rally on May 13. Mrs. Jean Abrams, President welcomed the sixty-nine members who were challenged to put "Mission into action".

Miss Mary Fotheringham of ARC Industries in Campbellford and Mrs. Nina Csumrik of the Five Counties Children's Centre in Peterborough told of their work with disabled people and ways we could help especially in our attitudes towards the disabled.

Mrs. J. Scarrow and Mrs. C. G. Reynolds of Colborne led an impressive worship service on the use of silence.

A rousing singsong led by Mrs. G. Kelly of Norwood and Mrs. Fern Rutherford, Campbellford got the afternoon off to a good start. This was followed by two beautiful solos from Miss Carol McCory and Miss Susan Jackson of Campbellford.

A film "A Stranger in India" was shown and a very interesting discussion on it was led by Mrs. Jean Coull of Port Hope church.

Waterloo Spring Happening

"A Spring Happening" was the theme of the Spring Rally of Waterloo-Wellington Presbyterial attended by approximately 175 people. Mrs. Wm. Barker, President welcomed all to St. Andrews, Hespeler especially ten members from Baden who were attending a Rally for the first time. Greetings were extended by the minister, the Rev. Wallace Little. Congratulations were extended to the following members of Waterloo-Wellington Presbyterial who have been elected to the Toronto-Kingston Synodical: Mrs. Vera Richardson, President; Mrs. Isabel Crow, Recording Secretary and Mrs. Gertrude Noble, Adult Secretary for Area #5. The delegates to Synodical gave short reports and were then divided into groups for either officer training or Bible Study.

At the closing Mrs. Barker expressed the regrets of all to Karen Timbers who has resigned from the Area Educational Staff.

London Area Hears Doreen Morrison

District #1 of the London Presbyterial met on May 11th at the Presbyterian Church in Dorchester. Approximately 60 ladies attended. Desserts, tea and coffee were served by the ladies of the host church. Mrs. Jean Gordier warmly welcomed everyone. Miss Ellen McKellar presided. President, Mrs. J. Coventry brought greetings from the Presbyterial. Mrs. Isabel Lamb reported on the Synodical held in Sarnia. Guest soloist was Miss Joyce McVicar. Miss Bertha McKay of New St. James, London, introduced the guest speaker, Miss Doreen Morrison, missionary from India. Doreen presented a very moving talk on the people and problems facing them in India to-day.

Miss Morrison also spoke to other Districts in the London area during May.

May Day Retreat

The London Presbyterial held a May Day Retreat at Pearce Williams Christian Centre, Iona, Ontario, on May 14th. Approximately 60 people attended. President, Mrs. J. Coventry, welcomed everyone. A most meaningful worship service was conducted by Mrs. Mary Nisbet. A lively sing song conducted by Mrs. K. Eichenberger and Mrs. E. McMillan warmed everyone up for the activities of the day. The theme of the study was *Love's Labour Lost* and was prepared under the guidance of three lady ministers: Rev. Maureen Walter, Rev. Ruth McLean and Rev. Fairlie Ritchie. Everyone was assigned a study group under the very capable guidance of leaders; Marian Duncanson, Rena Lundy, M. McDonald, Betty MacDonald, Helen McCurdy, Myra Simpson and Donna Whitehead. Following lunch and another sing song, study groups reconvened. Closing worship was conducted by Mary Nisbet.

Baby sitting was provided for thirteen lively tots by Mrs. M. Weldon and Mrs. D. Lamont. Everyone is looking forward to the 1982 Retreat!

Regina Presbyterial Rally

The Annual Regina Presbyterial Rally was held June 8, in St. Andrew's Church, Indian Head, Saskatchewan with delegates attending from Fort Qu'Appelle, Kipling, Qu'Appelle, Regina, Saskatoon, Whitewood and Indian Head. Mrs. Dorothy Williams, Fort Qu'Appelle, President was in charge and the Council Theme "Mission Is: People to People" was used. Miss Creola Simpson, Area Educational Consultant conducted the Meditation followed by a skit presentation by Mrs. Grace Henderson, Mrs. Grace Smith, both of Regina, Mrs. Annie Emslie, Qu'Appelle and Miss Elsie Colton of Indian Head.

Mrs. Marg Hyndman, Fort Qu'Appelle reported on Council Highlights. Discussion followed on the Western Conference to be held June 18-20, 1982, in Fort Qu'Appelle with one speaker to be Miss Cathy Nicol of Calgary, and Mrs. Sheila Kirkland, Saskatoon, one of the Music Leaders. The Rev. Charles Scott of First Church, Regina showed coloured slides and spoke of his seven years in Malawi.

Quebec Presbyterial May Rally

St. Andrew's Church, Melbourne, was the scene of the Quebec Presbyterial 67th Annual Rally on May 16th. The theme was "Mission Is, Come and See, Go and Tell".

Mrs. Murray MacDonald chaired the meeting. Following welcome and greetings, a combined Devotional and Memorial service was conducted by Mrs. Brown and Miss Morrison, Sherbrooke. Rev. J. Jack was organist for the day.

The Synodical Delegates, Mrs. M. MacDonald, Mrs. Ross Davidson, Mrs. Brown and Mrs. J. E. MacDonald reported by forming a panel discussion group.

A display of pictures and news items by Mrs. Muriel Mayhew, Quebec Presbyterial Archivist, was interesting. The book table had a variety of good books for sale. Miss Dorothy Ross and Mrs. Muriel Mayhew were in charge.

During luncheon hour, Mrs. Murray MacDonald presented Mrs. Grace Rider, a Presbyterial Past President, with a crystal bud vase in honor of her recent marriage.

A kitchen shower of gifts to Mrs. Lucille Vidal was presented by Mrs. R. Walker, who expressed the feelings of all her friends in the Presbyterial, in the loss of her home and contents by fire in January.

Mrs. Muriel Mayhew conducted a prayer service at the opening of the afternoon session, with a member of each group taking part.

The Rev. Ross Davidson, L'Eglise St.

Paul gave an inspiring address telling about the French work in Quebec, using maps to show where the various churches are located. Mr. Davidson was thanked by Mrs. Converse.

Miss Margaret Converse had a game period, showing how Biblical ideas could be presented to both Seniors and Juniors.

Mrs. Grace Rider graciously extended courtesies to all who helped in any way to make the Rally a success.

Closing devotions were given by Mrs. Y. Larochelle and Mrs. Fortier, L'Eglise St. Paul.

Red Deer Presbyterial Rally

More than forty women attended the semi-annual rally of the Red Deer Presbyterial at St. Andrew's Church, Olds, Alberta on June 8. Theme for the meeting was "Mission Is Person to Person".

Rev. D. Ritchie welcomed the group. Musical selections were given by Miss Jean Kirker on the violin and singers from Olds. Mrs. Jean Stephanson of Rocky Mountain House reported on the Alberta Synodical held in Red Deer and Mrs. Margaret Bystrom of Sylvan Lake on Council held in Toronto.

Guest speaker was Miss Cathi Neale, Director of Preventive Social Services in Olds. Their motto is "People helping People". She outlined some of the services that they provide in the community: homemaker service to senior citizens, the handicapped and people in family crisis and work with youth. Volunteers can become involved in many ways. Miss Neale also showed a film "A Different Approach" which presented the subject of the handicapped with both dignity and humour.

Lois Snider, Area Educational Consultant for Alberta concluded the meeting by showing slides and speaking further on the theme.

Barrie Presbyterial May Rally

The May Rally of Barrie Presbyterial was held at St. John's Church, Bradford, Ontario on May 14. One hundred women registered. Mrs. W. C. Robertson presided using the theme, "Go forth with God—the time is now". The programme began with a Sing-Song led by Miss Lois Rooney. Devotions were given by the Baxter Group.

Mrs. Robert Bates, Treasurer reported on givings. Miss Anja Oostenbrink, Area Educational Consultant showed a film depicting Inner City Living. A lively discussion followed.

The ladies of the hosting church and ladies from West Gwillimbury Group served a delicious luncheon. Synodical reports were given during the lunch hour.

The Rev. Wm. Lennips of Bradford Church led in a Communion Service assisted by four elders from the group.

The Bradford ladies provided special music followed by closing prayer given by the Rev. Lennips.

Montreal Spring Presbyterial

Seventy ladies attended the Spring Presbyterial at Montreal West May 9th. The meeting was chaired by Mrs. Lyla Page and greetings were extended by Mrs. Lindsay representing the host Church.

Worship was then led by Miss Ruth Low on the role of Women in the Church.

Miss Hazell Davies did Book Reports. Reports were also given by the Treasurer, and representatives to Synodical and Council Annual Meeting.

Patricia Page sang "The Spirit of the Lord is upon me", and offering was received for the "supply fund".

Under the direction of Mrs. Lois Klempa and Mrs. Betty McLaggan a film "A New Wave Breaking" was shown on the role of Women in the Church and specifically in the Ministry. Following group discussion a panel of three gave brief personal accounts related to the topic: Mrs. Margaret Manson, chairperson of a General Assembly Committee re "Women in the Ministry", Dr. Wm. Klempa, Principal of Presbyterian College and The Rev. Linda Cory, Pastor of the joint charge of Rockburn and Ormstown.

Saskatoon Presbyterial Annual Rally

The Saskatoon Presbyterial WMS held their annual rally in Saskatoon this year, the host church Calvin Goforth. A few ladies from Rosetown joined in the fellowship. The Theme was: "Mission is People to People". Miss Creola Simpson led the worship service. A skit put together by President, Georgina Bone "A Difference in Their Lives" was played by four ladies. Mrs. Marjorie Wiseman of Rosetown, Council delegate gave her impressions of Council and an informative financial report.

Creola Simpson led the afternoon session which included a sing-song, a presentation on the upcoming Mission Study—*Partners in Pluralism* and reflections from Council.

Children Celebrate Pentecost

The children of St. Timothy's Church School, Ajax, Ontario celebrated Pentecost on Sunday June 7th. Name tags for each child were attached to helium-filled balloons and were released on the church grounds after the service. Cakes had been made, and decorated with Pentecost themes by two of the Sunday School teachers. During an hour of fellowship, these were cut by Dr. Marion Powell, wife of Rev. Donald Powell, and Mary Jane Bissett, Area Educational Consultant.

Enterprising Youth

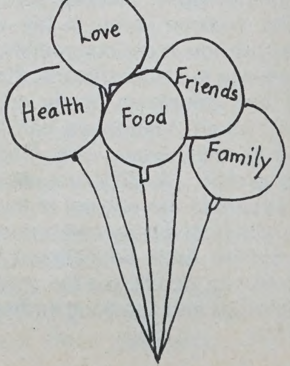
The Youth of St. Andrew's, Lindsay, Ontario gave freely of their time and precious sleep to raise funds for disabled children of India. On April 24 and 25 seven enterprising youth and two adults held a 24 hour Wake-A-Thon in which close to $500 was raised for the Jobat Christian Hospital in India. Anne Alexander is the leader of the Youth Group.

"FOR THE YOUNG AT HEART"

Want to *really* celebrate Thanksgiving?

Have a variety of balloons and felt markers on hand. Each member blows up their balloon and writes on it something they are thankful for. Have the group go outside and release their balloons one at a time, sharing (if they wish) the words on their balloon. Let your thanks soar heavenward!

NOTE: If the balloons are refilled with helium they will soar even higher.



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WHAT?—A Conference for Presbyterian Women
WHERE?—Echo Valley, Saskatchewan
WHEN?—June 18, 19, 20, 1982
THEME?—Our Faith In Action

NEWS

CANADIAN BIBLE SOCIETY APPOINTS NEW DISTRICT SECRETARY FOR BRITISH COLUMBIA DISTRICT

Dr. Kenneth G. McMillan, General Secretary of the Canadian Bible Society, has announced the appointment of the Reverend Robert H. Grey, L.Th., as the new District Secretary of the Canadian Bible Society in the British Columbia District. He succeeds the Reverend David H. Cole.

Rev. Robert Grey was born in France, educated in England and South Africa and has served as a Pastor in South Africa, as a reporter in Zimbabwe and South Africa, as a Missionary in Tanzania and as Pastor of the Moravian Church in Bruderheim, Alberta. Since 1976 he has been District Secretary of the Canadian Bible Society in the North Alberta District and has lived in Edmonton. His wife who is a secretary was born in Salisbury, Zimbabwe. He has one son who is married and lives in Edmonton.

Deeply committed to the work of the Canadian Bible Society, Mr. Grey says he is looking forward to serving in British Columbia where the Canadian Bible Society is well and favourably known.

TAIWAN UPDATE

A report on the Spring visit to Taiwan of the Moderator of the 106th General Assembly, the Rev. A. F. MacSween, Mrs. MacSween and the Rev. Earle Roberts, Board of World Mission Secretary for Overseas Operations, has been sent to all Adult Secretaries in a recent mailing. Please ask your Secretary to share this with you.

BIBLE SHIPMENT REACHES VIETNAM

A shipment of Bibles has been officially allowed into Vietnam for use by the Protestant Churches there. The 20,000 Vietnamese Bibles arrived in Hanoi on May 7th. The United Bible Societies of which the Canadian Bible Society is one of the 66 members, arranged the shipment of Bibles to Hanoi. The production of the Bibles was financed by the Federation of Protestant Churches in East Germany.

Printed in the Far East, the books were held up for several months in Hong Kong because of lack of space on ships going to Vietnam. Eventually, on the eleventh of March they were loaded on board a Russian Ship—the 'Sinegorsk'—bound for the north Vietnamese port of Haiphong. They are being distributed by the Federation of Evangelical Churches in Viet Nam.

TIMES HAVE CHANGED

MAILING THE *FOREIGN MISSIONARY TIDINGS**

A committee of ladies from the city Mission Bands voluntarily met each month at the home of the Secretary, Mrs. Telfer, 72 St. Alban's Street, to mail the *Tidings,* thus helping to keep the subscription at its low rate of 15¢ a year. From right to left, beginning with Mrs. Telfer (the lady with the cap):—Mrs. John MacGillivray; Misses Pearce and Bailey; Mrs. Hunter Brown; Misses Sanders, Stalker, Wylie, McArthur, Janet Haig, Marion Oliver, M.D., of Central India (a guest), M. A. Stewart, K. Telfer, M. Craig, J. Parsons and a young man from the printing office to assist. Since May, 1902, an office has been necessary.

. . . and so has the price!

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NOVEMBER 198

GLAD TIDINGS

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GLAD TIDINGS
NOVEMBER 1981
VOLUME 57 NUMBER 9

L. JUNE STEVENSON
EDITOR

ISABELLE MURRAY
CIRCULATION

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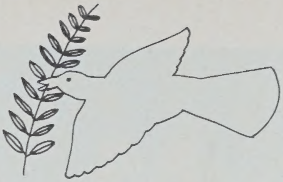
NOVEMBER



Blessed are the peacemakers: for they shall be called the children of God.
Matt. 5:9

One's thoughts inevitably turn to war and peace each November 11th. Even children who have never been touched by war receive poppies at school and often participate in services of remembrance . . . *lest we forget*. They cannot remember what they have never known but they can be impressed by the terrible ravages of war and the importance of peace. The rest of us have our own memories and many of them go deep.

There is no mystery about what causes wars among nations or what the roots are of individual and collective disharmony. One needs only to pick up the daily newspaper to be reminded that we are no closer to peace on earth than we were two thousand years ago. There is no secret either about what could prevent wars and create peace but the message often falls on deaf ears.

That gentle saint, Francis of Assisi wrote: *Lord, make me an instrument of Thy peace . . .*, a prayer I often repeat when I am troubled. Jesus said: *My peace I give unto you*. In both those phrases the key to peace-making is in the word *me* and the word *you*. The onus of making peace is with the individual. As the popular song emphasizes: *Let there be peace on earth, and let it begin with ME*.

We know what is involved in creating peace but, do we know how to *live in peace*? Unfortunately it is not easy. It is as natural to covet our neighbour's prosperity as it is unnatural for wolves to lay with lambs.

Yet, we need only look to Jesus as our example. He lived a life of peace, loving all those he met, going out of his way to help some, striving always to teach others the ways of peace. He never carried a sword, and his approach to Jerusalem was heralded not by the boom of cannons but by branches of palm—the symbol of victory. He was at peace with himself and his peace came from God. Oh, what a difference an individual life can make!

Paul says, *to be spiritually minded is life and peace* (Rom. 8:6) and *the kingdom of God is . . . peace in the Holy Spirit* (Rom. 14:17). The message is crystal clear but our minds are clouded by the urgency of our own needs and our lack of faith. We may never, *will* never, have "peace in our time" but if we aspire for peace and mutual upbuilding we will each place one block on the foundation that Christ laid for the world.

Peace goes beyond a feeling of utter calm and tranquility; it far surpasses living in love and harmony with one's neighbour; it is living with God whose peace passes all understanding.

Peace is involvement. It is not closing our doors to a fight on the street; it is not turning away from a person in need or escaping life's problems with alcohol or drugs. It is standing up for what we believe and believing in what we stand for. I believe in peace. Do you? ■

L. June Stevenson

thinking about MISSION

The Rev. Dr. J. P. Martin is Principal of the Vancouver School of Theology, B.C.

by James P. Martin

Theology of mission is thinking/reflecting upon our experience of the world, our understanding of the gospel and of the life to which God calls his people through the gospel. We need to keep both world and Bible in discussion with each other when we are thinking about mission so that both contribute to our understanding.

This way of defining a "theology of mission" will mean that we do not simply look in the Bible for one or two direct texts which speak of mission and use them to prove our understanding of what mission ought to be. Rather, we need to reflect upon the mission of the Church out of the story of the saving event of God in Jesus Christ so that our understanding of mission is informed by that whole story and not just by pieces of it. So, "theology of mission" is not collecting proof-texts for preconceived ideas of mission, nor is it a set of logically arranged propositional statements about God, world, and mission. "Theology of mission" is, rather, a total participation in the reality of God disclosed in Jesus Christ and in the dynamism which flows from the story of Jesus Christ. The central story of the Christian faith is the story of the crucified and risen Jesus of Nazareth. Any understanding of mission which does not have this story as its centre could hardly claim to be truly Biblical. But in order to appreciate how to read and hear this story as a story which speaks directly to mission, we need to keep in mind that the story is told in the New Testament within the framework of world history. This means that the story of Jesus is not an isolated story which belongs only within a small pious circle, even though a community of faith preserved the story for us. Rather, the story speaks about an understanding of the world in view of an event which by some readings might not have much to do with the world at all. But in fact, the story of the crucifixion of Jesus is the most worldly story our faith has preserved. Crucifixion belongs totally to this world, as a humiliating, degrading and ignominious event. The New Testament witness that God raised the crucified from the dead means that God has opened up the story in a way which provides meaning for the lives of all people, especially the victimized. Sharing of that meaning is what mission is about.

We could go on at great length about the details of this story, but let us try to relate it to one of the well-known texts on mission, the so-called "Great Commission" at the end of Matthew's gospel (28:16-20). We need to remember that this text belongs in a *book* (The Gospel of Matthew) which has as its *main story* Jesus' ministry, crucifixion and resurrection. Therefore, the Commission cannot be understood apart from the story. Reflecting on the Great Commission, therefore, in the light of Matthew's gospel, may help us toward formulating a "theology of mission".

Mission has its source in the action and purpose of God which has been historically manifested in the crucified and risen Jesus. Jesus' activity, authority and power, are the authority and power of God, who in the *crucified* Jesus identifies himself with the outcasts of the world. Jesus Christ was crucified with two thieves. The mission of God, therefore, reaches out to every human being. It is not restricted to any class or privileged layer of society.

According to the Great Commission in Matthew's gospel, mission is the calling of the Gentiles (the nations) to discipleship. Discipleship is a favourite term of Matthew's. It denotes a lasting, permanent relationship to Jesus as the Lord. Jesus' Lordship is, of course, a consequence of his death and resurrection. Discipleship to this Lord is formed by Jesus' teaching, especially by the Sermon on the Mount.

Mission is . . .
the reason of
being of the
Church.

Discipleship means to enter a new life. The language of the Great Commission, "baptize them in the name of . . ." is more than a formula. These words speak of real participation in the power and the authority of the one in whose name a person is baptized. To be baptized in the name of someone means to belong to that someone. For example, in I Corinthians 10 Paul speaks of Israel baptized into Moses and in Romans 6 he speaks of the Christian community baptized into Jesus Christ.

When we use the words "power and authority" with respect to mission we must remember that they cannot be detached from the form in which God has disclosed his mission, namely the form of the crucified Christ. The power which shapes our mission, therefore, denotes a reversal of worldly authority and power. The power of mission speaks of servanthood, not Caesarism. The Churches of the West now need to learn this all over again.

The sustaining power of mission is Christ himself. It is his presence which makes mission possible and guarantees its continuance. Luther's comment on the Great Commission is still pertinent for our struggle today to recover and understand the mission of the Church. Luther declared, "It is not we who can sustain the Church, neither was it our forebears before us, nor will it be our successors after us. It

Discipleship . . . a lasting permanent relationship to Jesus as the Lord.

was and is and will be the one who said, 'Lo! I am with you even to the end of the age' ".

This term, "end of the age", is very important in understanding the nature of mission according to the New Testament. The phrase "to the end of the age" does not mean only that mission will last until time runs out. The term, "end of the age" speaks rather of the fulfillment of time. Mission is an activity which fills time, and brings it to its promise and perfection. According to the New Testament, mission is *the* sign of the consummation of the age. It is the filling of time between the resurrection of Jesus and his final revelation. The New Testament is quite consistent in relating the mission of the Church—which is for the sake of the Kingdom of God, not for the sake of the Church itself—to this sense of the end of the age.

The reason why the early Christians could think of mission in relation to the end of the age was because of the resurrection of Jesus from the dead. His resurrection was for them the event of the age of salvation. Yet at the same time the resurrection of *all* the dead, the transformation of heaven and earth, did not at that time occur. The present age, therefore, in some sense continues. One may say that in the resurrection of Jesus, the age of salvation (the age to come) has arrived "ahead of time". This may sound strange to our way of thinking but we need to learn to think of time more psychologically and less chronologically if we are to understand some of the Biblical views about time.

Within the present age of this world, therefore, the mission of the Church is a witness to the power of the age to come which has broken into this world in Jesus Christ and, as a consequence of his resurrection, in the outpouring of the Holy Spirit upon all who hear and receive the message of Christ. Mission, therefore, is a sign of the arrival of the Kingdom and a sign also of its promised consummation. It is important to keep this in mind because it means that the Great Commission is to be heard as gospel not as law. Too often the great commission has been proclaimed as a law imposed upon the Church as sheer demand. The result is that motivation for mission is too often based upon guilt rather than based upon joyful response to the arrival of God's age of salvation.

We remember the Ten Commandments were introduced by the declaration, "I am the Lord your God who brought you out of the land of Egypt, therefore . . . ." In the same way, the Great Commission is introduced by the story of the raising of the crucified Jesus from the dead. This Jesus is the one who, according to Matthew, proclaims the *Beatitudes* from the Mount before he reinterprets the law. This means that the Great Commission arises out of grace and resurrection and calls us to free discipleship.

We ought to reflect upon what we mean when we say that the age of salvation has already broken into this world and that already the end of the present age is at hand. It means precisely the end of the rule of satan and demons, the end of sickness and death, the end of injustice and dehumanizing principalities and powers. It means the end of Caesarism and the world's standards of power, value, status, and privilege whether they be measured by political, social, economic, or personal categories. This is the gospel of the Kingdom which the Church is to proclaim and to exemplify by the way in which Christians live with each other and with the world.

Returning directly to the connection between the proclamation of mission and the end of the age, we discover that our first three gospels are quite explicit about this, apart from the Great Commission text in Matthew. For example, in the thirteenth chapter of Mark in the discourse about the end of the age Jesus speaks to his disciples about a time of the beginning of sufferings (the Messianic woes) and also the time of mission. In the discourse he declares that "the gospel must first be preached to all Gentiles". His combination of the beginning of sufferings and the time of mission is very important. Mark presents the life of mission in the form of a theology of the cross. Mission involves participation in the sufferings of the world and not escape from the world. Mark writes in part against Christians who were so confused about the end of the age that they had lapsed into a fanaticism and had abandoned mission. But above all they had abandoned the cross. According to this discourse in Mark 13 mission occurs amidst the signs and realities of the old age which seem to continue—wars, rumours of wars, earthquakes, famines, etc. It appears that worldly reality has not changed as a result of the event of Jesus Christ. Nevertheless, the power and presence and mission of Jesus Christ occurs precisely in this kind of world and service to Christ and his mission does not mean escape *from* that world but engagement *with* it.

Mission involves participation in the sufferings of the world.

Matthew followed Mark quite closely in his discourse on the end of the age in Chapter 24. He is more explicit in reference to the place of mission saying, "and this gospel of the kingdom will be preached throughout the whole world as a testimony to all Gentiles and then the end will come" (24:14). Like Mark, Matthew represents mission as life conformed to the cross. For him also it is manifest in disciple-community and also the community in mission lives according to the reversal of worldly values.

Luke's discourse about the end of the age (Chapter 21; see also Chapter 17) does not include a direct saying about the preaching of the gospel. Instead he reports words of Jesus, "Jerusalem will be trodden down by the Gentiles until the times of the Gentiles are fulfilled" (21:24). The times of the Gentiles are the time of salvation offered to them between the resurrection/ascension of Jesus and his final coming. This is the theme which holds Luke's gospel together from beginning to end. It appears in the opening episode where Jesus at the synagogue in Nazareth refers to God's openness to Gentiles. It appears explicitly at the end of the gospel in the story of the road to Emmaus (24:27) where Jesus declares to his disciples that "repentance and forgiveness of sins are to be preached in his name to all Gentiles beginning from Jerusalem". Then he adds, "You are my witnesses of these things". "These

You are my witnesses of these things.

things" refer to the death and the resurrection of Jesus.

This brief survey of the Great Commission and its context, especially with respect to its being anchored in the sense of the end of the age according to the story of Jesus Christ, leads to some general conclusions for a theology of mission. These conclusions do not rest solely upon the texts we have looked at but, as such a theology always should, reach out beyond these explicit texts to include a more general use of the New Testament. The following statements therefore are a reflection toward a New Testament theology of mission:

1. The New Testament is the literature of a community in mission.

2. Mission for the community of Jesus Christ is *not* an optional activity nor a special interest group. It is the reason of being of the Church.

3. The reason of being of the Church is mission which witnesses to the coming of the Kingdom of God in Jesus Christ and the ongoing activity of the rule of God in the Holy Spirit for the sake of the world.

4. In mission, the Church witnesses to the end of history and its kingdoms in the coming of the Kingdom of God. The history of the world proceeds to the day of Jesus Christ and the transformation of all the kings of the world into the Kingdom of our God and of his Christ.

5. Mission always proceeds, lives, and happens under the sign of the cross.

6. Motivation for mission is the compulsive love, mercy, grace and justice of God, not human guilt. Our assurance in mission does not arise out of our compulsive efforts to overcome our guilt but rather in the promise of Jesus Christ to sustain us and to be with us to the end of the age.

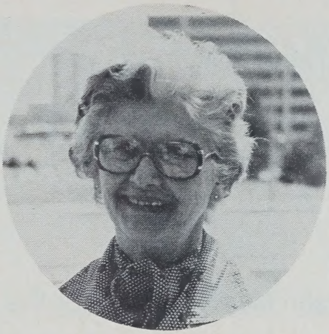
7. The Church in mission is called to witness not to itself but to the Kingdom of God. The purpose of mission is not to increase the membership of the Church but to be the means by which God brings about the transformation of the world which he loved enough to give his Son.

8. Our understanding of what mission is about depends directly upon our understanding of what salvation is about. In our day, justice is an essential dimension of salvation. ■

Note: A guide for using this article as a study is available from the WMS Office

Go ye therefore and teach all nations, baptizing them in the name of the Father and of the son and of the Holy Ghost.

Mary Whale Retires



At the end of August, 1981 Miss Mary E. Whale entered a new and more leisurely phase of her life. At that time she completed thirty-three years of service in mission outreach under the Presbyterian Church in Canada.

Born and raised in London, Ontario, Mary Whale graduated from the University of Western Ontario with a Bachelor of Arts degree. She attended the Ontario College of Education in Toronto, following which she taught school at Simcoe and Essex Counties, later joining the staff of the Toronto Board of Education. While teaching in Toronto she became active as a volunteer in youth work in the Church and also wrote Sunday School material for the Board of Christian Education of our Church.

In 1948 the Women's Missionary Society (W.D.) enticed Miss Whale away from her teaching career and in the Fall of that year she became the Editor of their official magazine, *Glad Tidings*. When Laura K. Pelton retired as Executive Director of Overseas Missions for the WMS (W.D.), Mary Whale was named as her successor. Mary undertook a year of theological studies at Knox College and assumed her new duties on January 1st, 1957. As Executive Director of Overseas Missions, she travelled extensively to various overseas areas where the Society had appointed staff, and served as a member of the Overseas Committee of the General Board of Missions. In 1971 Miss Whale was requested by the General Board of Missions to undertake a special trip to India to view the serious refugee situation there.

Following the 97th General Assembly and the resulting new Board of World Mission, Mary Whale was appointed Secretary for Mission Personnel effective January 1973. In this position she was responsible for carrying out the personnel procedures of the Board, including recruitment, processing, and further training of candidates for mission appointments in Canada and Overseas. As part of her portfolio she was in charge of leadership development of overseas students under the Overseas Scholarship program, and involved in ecumenical training programs for missionaries.

Mary Whale has been active on a number of denominational and inter-Church bodies over the years. She served as the Board of World Mission representative on the Board of Ministry and was a member of the Board of The Ecumenical Forum.

The Church is most grateful to Mary Whale for her years of dedicated service to God within the Presbyterian Church in Canada. It is our prayer that she will enjoy many years of happy, healthy retirement in which to carry out all the plans she has for those more leisurely years ahead. ■

Adapted from *The Acts and Proceedings of the One Hundred and Seventh General Assembly.*

A Ministry of Light

...in SIGHT...in SOUND...in TOUCH
...in Christian Concern

The John Milton Society for the Blind in Canada

by L. June Stevenson

I do not know the meaning of darkness, but I have learned the overcoming of it.
Helen Keller.

Close your eyes and imagine never being able to see again. Think of what you would miss—the sunset across the lake, a drop of morning dew on a rose, a loved one's face. Distressing thought, isn't it?

Imagine, if you can, having been born in a vacuum of darkness and living there with no visual memories to console you.

Millions of people all over the world live in that darkness and many more see only shadows. In Canada alone, there are over 30,000 registered blind and 100,000 visually handicapped persons of all ages. Happily, for them and for those who minister to them, there are 'eyes that see' and ever new avenues that bring light into their lives.

The John Milton Society for the Blind in Canada could well be called a *Ministry of Light*. It is a specialized inter-denominational ministry dedicated to meeting the spiritual needs of all blind and visually handicapped Canadians.

First established in 1928, the John Milton Society was founded by the late Helen Keller, that courageous woman who overcame the multiple handicap of being blind, deaf and mute. Her deep faith in God inspired her to persuade leaders of the major Protestant denominations in the United States to develop a ministry with the blind with headquarters in New York. She was the guiding light of the Society and served as President until her death in 1968. In 1970 however, the John Milton Society became a totally autonomous organization in Canada and continues to honour Helen Keller's wish that no charge be made for its services to the blind and visually handicapped at any time.

The name of John Milton is familiar to many who love poetry. He is considered next only to Shakespeare among English poets. He wrote many hymns in the Book of Praise. Undaunted by the onset of blindness in his forty-fourth year, John Milton continued to create poems in his mind. His daughters and some friends wrote what he dictated. His is a fitting name to head the Society.

The John Milton Society for the Blind is the only organization of its kind. It publishes and distributes Christian material to blind and visually handicapped persons at no charge. Also ministering to the sighted, the Society provides educational resources for all interested persons and relates to other organizations serving the blind.

IN TOUCH is a braille quarterly of devotional nature, with articles of special interest to blind adults. *MOSTLY FOR CHILDREN*, also a Braille quarterly contains Bible stories, adventure tales, poems and touch pictures that instruct and entertain young people ages 8 to 12. Ten percent of registered blind persons in Canada read with their fingertips.

INSIGHT is a large print Christian magazine, containing inspirational articles and church news for the visually handicapped.

INSOUND, a bi-monthly audio magazine, is sent free on request to all who are unable to read even large type print. *INSOUND* includes articles of inspiration, music, poetry, Bible Study and news of the churches at home and throughout the world. The magazine is produced on 60 minute compact cassettes which can be played on any standard cassette player.

In addition to the bi-monthly cassettes, Insound listeners can order cassettes from the *INSOUND CASSETTE LIBRARY*. A 23 page catalogue containing a wide variety of religious material is sent to each new listener. Mailing pouches are designed so a blind person can handle them by themselves.

Individuals both at home and in institutions can now also receive *MEETING PLACE*, a unique religious cassette program for the multi-handicapped. *MEETING PLACE* was initiated by the John Milton Society at the request of the Consultant for the Visually Handicapped, Mental Retardation Facility Services Division, Ministry of Community and Social Services, Government of Ontario, to assist in meeting the spiritual needs of hundreds of blind people of all ages in institutions, group homes and special care facilities. The eldest recipient of *MEETING PLACE* is 91 years, the youngest five. *MEETING PLACE* like all the materials, speaks to a blind person as a child of God, giving them a window on the world.

Ruth Banko, Executive Director

For the sighted, an educational kit, *INSIGHT, INSOUND, IN TOUCH, IN CHRISTIAN CONCERN* is available to increase understanding and awareness of the spiritual and social needs of the blind. *MINISTRY OF LIGHT*, a ten minute Film Strip with sound cassette, invites congregations and individuals to share in this specialized ministry. *LOVE IN DOING* is an attractive and helpful booklet written to help sighted people become more at ease with those who cannot see.

Any national inter-denominational organization with such programs, scope and potential for Christian witness and service requires dynamic leadership as well as a dedicated and caring administration. The John Milton Society in Canada has this in Mrs. Ruth Banko, Executive Director. She has been with the Society since 1973. Mrs. Banko's youthful energy and outgoing personality belie the fact that she has raised eight children of her own, the youngest now 17, and has eight grandchildren. Mrs. Banko speaks modestly but glowingly about the work of the Society.

She is quick to remind listeners that it is the only *Christian* organization serving the blind and that their work is unique and original. As well as her many administrative duties which include fund raising, Ruth is co-editor of *IN TOUCH* with Louise Cowan who is blind herself. Louise recently retired as National Director of Rehabilitation and Social Services for the Canadian National Institute for the Blind (C.N.I.B.). Mrs. Banko is also writer and producer of *MEETING PLACE* which won the Award of Outstanding Merit, International Society of Religious Arts and Sciences, Switzerland in 1979. Mrs. Banko travels extensively across Canada, speaking to congregations, church groups, service clubs and doing radio and T.V. interviews. Her dedication is evident in the long and often erratic hours she puts in. There is little time for relaxing in the garden with a good novel which she enjoys.

Ruth has great empathy for the 'invisible minority' she serves. She hears and sees so many heartbreaking tales that only serve to inspire her to find more solutions and most of all, more money to carry on the work.

Mrs. Banko feels the Society is at a crossroads. There is a great need to grow but there must be financial support. The International Year of Disabled Persons has generated much awareness but many people are being buried alive because they aren't being reached. Ruth feels that if churches, that is *people*, really think this ministry is important they will support it. All it would take is one dollar from each church in Canada.

Presently the Society operates on a budget of $100,000, which comes from appeals to churches and private donations. They were turned down for an IYDP grant by the Federal government. No reason was given.

Individuals and congregations can and do support the work in other ways. The Society has Regional Representatives across the country who promote the materials and visit homes and institutions. Interested people could do this work in their own areas. Individual congregations can be aware of people in their neighbourhoods who aren't at church because they have visual difficulties, and not only bring them into contact with the Society but bring them into the church and help them feel comfortable there. Such persons may need transportation and a hand to guide them into the sanctuary and through the service.

There is much an individual can do to help a blind or visually handicapped person at home. Mrs. Banko suggests that a person offering help be reasonable about what they can do: it may not be possible to drive someone miles away for an appointment but one might offer to help with shopping or housecleaning. Simple tasks like signing a cheque and changing a lightbulb can be difficult and frustrating for one who cannot see.

The Society always needs volunteers to help in the office. One of their goals for the International Year of Disabled Persons is to double the cassettes in their Library without losing the high quality. They also want to put the catalogue on tape and volunteers are needed to read catalogues and send out order sheets.

Mrs. Rena Riley came in to the Society about six years ago to stuff envelopes and is now employed in the Library two days a week. With her great love of humanity she gives a personal touch to her work, responding to the individual needs and concerns of callers, determining just what materials would suit them best. She is one of the many caring and supportive people the Society can depend upon.

It is comforting to know that if one's world suddenly went dark, the John Milton Society for the Blind in Canada is there to help. How can *we* help the Society and those they serve?

For further information—
The John Milton Society
for the Blind in Canada
40 St. Clair Ave. E., Suite 206
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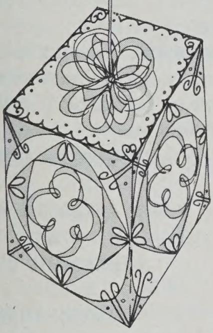
1-416-960-3953

The Gifts of Christmas



A Service of Worship

by Donna Talbot

LEADER—Gift giving has been a part of our culture down through the years. At this season the message of peace is often lost in a consuming frenzy concerned with gift giving. Let us listen to Paul's words about gifts.

Bible reading: I Corinthians 12:4-11 (R.S.V.)

Hymn: #468, The Wise May Bring/Give Their Learning
(In singing this hymn, substitute GIVE for BRING).

LEADER—There is a story told of three young sisters who gave gifts to their mother on her birthday. The eldest, who had her first part-time job, was proud to be able to buy her gift. She presented it on a tray to her mother and said, "I love you Mother". The second daughter was proud to have been able to make her gift in her arts and crafts class at school. She too, presented her gift on a tray and said, "I love you, Mother". The third daughter, too young to work or even make a gift at school, brought in the empty tray, put it on the floor in front of her mother, then stood on the tray herself and said, "I love you, Mother". *What shall we children give?* (pause)

Prayer

LEADER—Our God, we give thanks for your gifts so freely given to us. We thank you for the gift of life, and especially for the life of Jesus, born in a humble manger. Help us to understand what a unique and precious gift each person is in the eyes of God. Let us see and share and celebrate your wonderful gift of creation. In Jesus' name,
ALL: Amen.

All scripture readings are from the Revised Standard Version

Antiphonal Readings

LEADER—The best gifts of Christmas have a personal dimension. The giving of one's love and affection cannot be gift wrapped. God's best gifts to us are like that. They come through His Son and His word. As we read together the following let us look for these kinds of gifts.*

Leader: God has given us promises
Group 1: Peace I leave with you, my peace I give to you; not as
the world gives do I give to you (John 14:27)
Leader: God has given us bountiful gifts
Group 2: For God so loved the world that he gave his only Son,
that whoever believes in him should not perish, but have eternal life (John 3:16)
Group 1: For to us a child is born, to us a son is given (Isaiah 9:6)
Group 2: God gave us eternal life, and this life is in his Son (I John 5: 11b)
Group 1: God's love has been poured into our hearts through the
Holy Spirit which has been given to us (Romans 5:5b)
Leader: His Word gives us direction
Group 2: Fear God and give him glory (Rev. 14:7b)
Group 1: Walk in love, as Christ loved us and gave himself
up for us (Ephesians 5:2)
Leader: God calls us in turn to give generously
Group 2: . . . you received without pay, give without pay (Matt. 10:8b)
Group 1: Each one must do as he has made up his mind, not
reluctantly or under compulsion, for God loves a cheerful giver (II Corinthians 9:7)
Group 2: Every [person] shall give as he is able, according to
the blessing of the Lord your God which he has given you (Deut. 16:17)
Leader: God gives us encouragement to seek the better gifts.
Group 1: Give me now wisdom and knowledge to go out and
come in before this people . . . (II Chronicles 1:10)
Group 2: May the Lord give you discretion and
understanding (I Chronicles 22:12b)
Group 1: Sir, give me this water that I may not thirst (John 4:15b)
Leader: God has given us courage
Group 2: God gives power to the faint and to him who has no
might he increases strength. (Isaiah 40:29)
Leader: His word gives us assurance and comfort.
Group 1: And by this we know that he abides in us, by the Spirit
which he has given us (I John 3:24b)

Hymn: #61 Give to our God Immortal Praise (vv 1-2)

Meditation

Christmas—whatever else it is in Canada in 1981, is a time of gift giving. Why do *we* give? (pause) *God* gave because he loved. God's Christmas gift is not complete without his Easter gift and so we know that God loved us to such a degree that he gave his only Son to suffer the agonies of death on a cross that we might enjoy the promise-the gift-of eternal life. The impact of John 3:16 hits home—hard and direct: *God so loved the world that he gave his only Son.* That is to say, because God loved us, he did something to show that love. He took action, and He *gave* his only Son both at Christmas and at Easter. The Christmas Christ was not wrapped in elaborate

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*** Divide into two groups**

paper, and could not be purchased for any amount of money. The Christmas Christ was given to the world in a barn. (pause) In today's world where there is much conflict among people and there seems to be so little of "peace on earth, goodwill to men", let us remember that the gifts of Christmas cannot be wrapped in paper, they have to be conveyed in person.

Prayer

With quietness, O God, our hearts stand near the rude stall where Christ was born. The noise of the world is stilled for a moment, the joy of heaven is easily heard, and there is a peace which passeth all understanding among people of goodwill. Give us wisdom to understand your glory as your mystery unfolds and your word is revealed.

We are as lonely as the shepherds, as wayfaring as the Kings and as busy as the inn-keeper. Forgive us and turn us again to the quietness of thy peace. We give praise and thanks that at the giving of your Son you also gave us
joy for sorrow,
generosity for greed,
brotherhood for bigotry
faith for doubt,
forgiveness for guilt
communion for loneliness
and hope for despair.
In Christ the Child, Our Lord and Saviour,

ALL: Amen.

PRAYER HYMN: #123 Infant Holy, Infant Lowly
(to be said or sung softly in a prayerful mood)

CLOSING HYMN: #143: Angels from the realms of glory (vv 1, 2, 5)

BENEDICTION:

Leader: Grace was given to each of us according to the measure of Christ's gift (Ephesians 4:7)
All: Amen.
Leader: Having gifts that differ according to the grace given to us, let us use them. (Romans 12:6b)
All: Amen.
Leader: Give and it will be given to you; for the measure you give will be the measure you get back (Luke 6:38)
All: Amen.
Leader: You have heard the word of the Lord! Go forth now and live generously. Be at peace with your gift and grateful to the Father, the Son and the Holy Spirit
All: Amen.

Donna Talbot (Mrs. C. Rodger Talbot) is an elder at Gateway Community Church, Don Mills, Ontario and a secondary school teacher in North York.

> *The gifts of Christmas cannot be wrapped in paper; they have to be conveyed in person.*

AMNESTY INTERNATIONAL

Do you believe that the Christian Church should be demonstrating a concern for basic human rights? How can the consciousness of the church be raised to the serious threat to human rights at home and abroad? As we read a newspaper or listen to the T.V. news we are constantly confronted with instances of the inhumanity of man to his fellow human beings.

—*the Secretary General of the Presbyterian Church in Taiwan is sentenced to seven years imprisonment for aiding a political fugitive. He told the court that as a Christian he could not refuse those who asked him for help.*

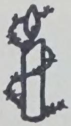
—*political dissidents in Eastern European countries are confined in psychiatric institutes and drugged so they cannot defend themselves or take any legal action.*

—*seven members of the Korean Christian Academy were arrested and tortured for calling for increased democratization in their country.*

—*political arrest of those who speak out against the inequalities of apartheid are common in South Africa.*

—*in Chile, El Salvador and Guatemala many young students disappear or are imprisoned and tortured after making political statements.*

How do you react? Are you comfortable in the assurance that it could never happen to you, or could it? Do you feel concern and compassion but, overwhelmed by the magnitude of the task, tell yourselves there is nothing you can do? Would you like to take some affirmative action to help but don't know where to start? Do you believe that awakened world opinion can be a potent force of intervention in human rights crisis?



This is the symbol of AMNESTY INTERNATIONAL. Since its inception twenty years ago, by a group of Quakers, this organization, now independent of any government, political grouping, ideology, economic interest or religious creed has worked consistently for the protection of human rights and the release of prisoners of conscience throughout the world. These are men and women imprisoned for their beliefs, colour, ethnic origin or religion, provided they have neither used or advocated violence. Amnesty International also advocates fair and early trials for all prisoners, and is opposed to torture and the death penalty. It is respected and listened to by The U.N. and Governments around the world,

HOW CONGREGATIONS CAN BECOME INVOLVED

It is possible to participate in the work of A. I. either on an individual basis, or as a group member.

Individuals:

—may help financially, receive information literature, and write letters on behalf of political prisoners.

Action Groups:

—many churches have formed action groups which require at least five committed members, and which pledge $100.00 yearly to become institutional members of A. I.

—these groups participate in short term work for prisoners through special appeals in the A.I. Bulletin, in depth studies of human rights issues as they relate to the principles of A.I., publicity and education about A.I. and its works and fund raising.

Adoption Group:

—it is also possible to establish or join an adoption group which must have at least ten committee members and raise an assessment of $850.00 yearly. These groups are assigned up to three prisoners of conscience, on behalf of whom they write letters of appeal for justice and release.

—these letter campaigns have proved effective in 40 to 50 percent of cases.

The financial commitment provides funds to maintain the Canadian office and the International Secretariat in England which handles research and publications.

If a congregation is interested in forming a group, they should contact the Group Affairs Secretary, Amnesty International Canada, 2101 Algonquin Ave., Ottawa, Ont. K2A 1T1, Box 6033. Perhaps a group could be started in your community in cooperation with interested people in other churches.

It is our opinion that this organization deserves the support of the church and its people. The Presbyterian Church in Canada has a long history of concern for human rights. We feel that participation in the activities of Amnesty International would provide an effective means for the exercise of Christian compassion and ministry to persons in need, while seeking to alter the structures contributing to injustice and oppression. We hope your congregation will become involved in A.I. If you do, let us know about your experiences.

Reprinted with permission from the Board of Congregational Life mailing to all congregations June 1981. Please refer to that mailing for more detailed information.

What Amnesty International Meant to Our Congregation

Several years ago, the wife of the Head of the Languages Dept. at our local High School, Mrs. Judith Brocklehurst, was deeply disturbed by an article on torture that appeared in a national magazine. On researching the subject, she soon discovered the appalling degree to which torture is used by vast numbers of governments all around this world as a means of stifling dissent and entrenching their own positions. This discovery led her to a further awareness of the common practice in many lands whereby persons deemed to be a threat to a government are arrested but never brought to trial. Instead they are arbitrarily detained in detention centres and very often simply disappear. Her concern led to the formation of a small Amnesty International Group in Bracebridge of which I, and a number of people in my Congregation, became a member.

While only a relatively small group of people within the Congregation became active in the A.I. Group, their concern was immediately imparted to the Congregation in a variety of ways. When A.I. would launch particular campaigns for specific individuals, the Congregation as a whole was informed of the problem and the urgency of response in aid of some person whose physical health in some detention centre, or whose very life, was in jeopardy would result in a flood of letters being sent out. Having been chairman of a subgroup that secured the release from arbitrary detention of a prominent citizen in Malaysia, I can assure you that such tactics are successful.

As a result of this concern, this Congregation responded quickly some months ago when we were informed of the plight of our compatriots in the Presbyterian Church in Taiwan. Many letters of support went from here to the National Office of that Church and many responses of gratitude were received later. My people had a sense of participating in the aid of their fellows in another part of the world. I cannot stress too highly the means which Amnesty International gives to a Congregation to effect the concerns of our Lord as specified in Matthew 25:35-36. We talk about the freedom given us in the Gospel. If that freedom is not evident in people's lives, politically as well as spiritually, then it is only a fiction. A.I. gives the humblest person an opportunity to do something effective.

The Rev. James A. Thomson
Knox Presbyterian Church
Bracebridge, Ontario

The Women's Guild

The Women's Guild of the Presbyterian Church of Nigeria states in its Syllabus for 1981:

The Women's Guild is a fellowship whose aim is to unite all the women and girls of the Presbyterian Church of Nigeria in the dedication of their lives to the Lord Jesus Christ and the service of His Kingdom.

The members of the Guild promise:

1) to seek God's guidance every day through prayer
2) to attend church regularly
3) to help the Women's work of the church to go forward through prayer, service and Christian giving
4) to obey the rules of the Women's Guild.

Since, as was mentioned in an article in the Glad Tidings in March 1980, the Guilds in Nigeria often meet weekly—they have a wide scope for their meetings.

It is interesting to note particularly the subjects of their prayer meetings for 1981 which include prayer for persecuted Christians, famine areas, Young People in Colleges away from home, young parents, husband and wife relationships, Government officials, Church workers in training in Nigeria and Overseas, Scientists and Christian radio and T.V. Programmes.

Eleven Bible Studies in the Syllabus are on "The Holy Spirit in The Acts of the Apostles". The introduction to the Bible Study section suggests that most group members can take a turn at leading the group discussion with the aid of the study guide. The sessions include outlines on The Promise and Coming of the Holy Spirit as well as sessions dealing with the way the Holy Spirit leads people, gives people power, directs and strengthens the church, helps people overcome fears and superstitions and live a changed life.

Other programs like those at Christmas and Easter are based on the study of scripture while still others are on memorizing of scripture.

Along with the two major emphases of Bible Study and prayer, the Syllabus includes programs related to Stewardship, the Family, Community and National Concerns.

In our groups in Canada, as we think about women around the world and their special concerns, it is helpful to know the areas that they see as important in seeking to live their faith as reflected in their program outlines.

Our thanks to Phyllis Van Gerpen (a contributor to the Syllabus, and wife of the minister at Kano) for sending the 1981 Syllabus to us through Glen Davis, BWM. ■

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  Mrs. Joan Ashley, 92 Homestead Cres., London, Ontario N6G 2E4
Calgary-MacLeod
  Miss Marion Barclay, 3204-30th St., S.W., Calgary, Alberta T3E 3C3

SPECIAL MINISTRY TO TAIWANESE-CHINESE

Westminster Presbytery
  Mr. W. Y. Peng, #3, 5165 James Walk, Vancouver, B.C. V5W 2X5

UKRAINIAN MINISTRY

West Toronto-Ukrainian Broadcast
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East Toronto Presbytery
  Mr. Henry Adams, 92 Quebec St., Oshawa, Ontario L1H 2K5

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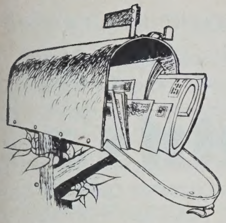
Montreal
  Mrs. Eileen Horne, 2575 Sicard Ave., Montreal, Quebec H1V 2Y8
Toronto
  Miss Catherine Watson, Apt. 411, 8 Milepost Place, Toronto, Ont. M4H 1E1
  Miss Lillian Reay, 78 Roxborough St. E., Toronto, Ontario M4W 1V8
Hamilton
  Mrs. Joanne Walter, 107 Brentwood Dr., Hamilton, Ontario L8T 3W5
Winnipeg
  Mrs. Mary McLaren, 1535 Alexander Ave., Winnipeg, Manitoba R3E 1L7
Vancouver
  Miss Florence Edge, 4249 Osler St., Vancouver, B.C. V6H 2X4
  Mrs. C. Koverchuk, 11485-88 Ave., Delta, B.C. V4C 3B8
Corunna
  Mrs. Sheila Cochrane, 198 Beckwith St., Corunna, Ontario N0N 1G0 ■



From Our Mailbox

To the Editor:

Helen Darlington has movingly expressed the feelings of one who, although not visibly disabled, is living daily with physical pain and mental anguish because of an incurable disease. Her lonely suffering is more acute because of her reluctance to share the reality of her condition with those who care and want to help.

In order to respond to the "Helens" of this world, we must first of all be aware of their needs, and who can describe them better than they themselves? I thank Miss Darlington for publicly making her particular case known through the pages of Glad Tidings (May issue). In order to help us understand her feelings, she has courageously allowed us to see a good deal of her true self—a great risk for anyone to take! It is hoped that she has friends with whom she can be equally open, and who will respond with understanding and respect.

One senses a great deal of anger in what Miss Darlington says. I would think that anger is a debilitating emotion, nourishing bitterness. It can erode one's energies and displace those strengths which are born of love and acceptance.

Miss Darlington also comes down rather heavily on society as a whole when she accuses it of cold indifference towards the ill, aged and infirm. If all society was so callous, would there be an International Year of Disabled Persons? People are reaching out, wanting to understand, and wanting to help those people who need them.

I believe a compassionate Christian is more than ready to give something beyond mere pity but a two-way exchange is necessary in order to bring about complete empathy.

It is well for all of us to remember that there is One who understands these conditions and situations, and that He is ever ready to take upon Himself our burdens in order to make them easier for us to bear—if we are willing to give ourselves into His loving care.

Sincerely,
Isabel McLaren (Mrs. G.C.)

Mrs. McLaren's letter was among many comments we received in response to *The Other Side of the Fence* (May '81). People are obviously very empathetic towards the whole issue of disabled persons. Helen's comments on this particular letter follow:

I do have friends I can relate to and I have no problem expressing myself around people who care or want to help. I disagree with the interpretation of "anger". Mrs. McLaren takes it as negative instead of constructive as it is meant-for me anyway. It helps me fight!

I wonder why there should have to be a special year for Disabled Persons. Should constructive concern and changes not come without prompting?

One soon learns to take one day at a time and I never make it through a day without divine help.

Helen Darlington (Mrs.) ■

wms highlights

Gloucester Presbyterian WMS 50th Anniversary

On June 3rd, Gloucester WMS celebrated their 50th anniversary. All former members were invited to attend. As they entered, each person was given a verse on love and read it during roll call. Mrs. Dorothy Hope and Mrs. Gladys Ireland were presented with Honorary Life Memberships and pins. Mrs. Isobel Johnson read a summary of the first WMS meeting held in the home of Mrs. Wilson Spratt, July 7, 1931. Mrs. Jennie Dow spoke on the history of the Gloucester WMS. Greetings from Ottawa Presbyterial were brought by Mrs. Muriel Barrington. A poem about the anniversary composed by Mrs. May Whitney was printed in the church bulletin. The service on Sunday was conducted by the WMS with Miss Mary Whale, Board of World Mission, as guest speaker. Following the service, tea was served with an anniversary cake made and decorated by Don Schrader, a member of the church.

Sarnia Presbyterial Spring Rally

The Spring Rally of the Sarnia WMS was held at St. Andrew's Church, Petrolia. A pot luck supper was enjoyed, and the Petrolia ladies were thanked by Nora Isbister.

Theme of the meeting was 'Living on our Growing Edge'. Jean Christensen presided at the meeting and welcomed Doreen Morrison, missionary on furlough from India, and Dorothy Neal, new Synodical president. The Committee in charge of the interesting program were Joyce Pritchard, Barbara Hillis, Queenie McBean and Margaret McNeil.

The ladies were divided into groups led by Sophie Jackson, Viola Pleiter and Cheryl Tedball. Musical numbers by Sue Kennedy and Darwin Oliver were much enjoyed. Doreen Morrison, guest speaker, told of her work as a public health nurse in India. The meeting closed with an impressive worship service conducted by Joyce Pritchard.

Montreal Presbyterial Reports Exciting Year

Some exciting events occurred in the Presbyterial before Summer took over. The highlight was the visit from John and Judy Bertholet who spoke of their experiences in Nepal at two coffee mornings given by WMS in Knox Crescent and Kensington, and Baie D'Urfe. Their stimulating accounts of their work and the excellent slides of life in Nepal captivated their attentive, though unfortunately small, audiences.

Groups ended the year in diverse ways—the bringing of the Gospel message both in song and words rendered by a Western Gospel Group; a Musicale and tea raising money for WMS; an Art sale and luncheon; showing of the Bible Society's film, "Come watch the world with Poland"; and outings, the most exciting being a trip to Montobello, location of the Summit Conference.

"Take a Coffee Break with God"

The Margaret Allan Evening Auxiliary of St. Enoch Church, Hamilton held an enjoyable evening of worship and fellowship on June 9th, with fifty members and friends in attendance. A dessert buffet was followed by a worship service, with the topic "TAKE A COFFEE BREAK WITH GOD" being shared by four Auxiliary members. Two beautiful duets were rendered by guests, Mrs. R. Davis and Mrs. M. Bergshoeff.

At the conclusion of the meeting, President Berenice Brown made several announcements concerning Fall activities and wished everyone a pleasant and safe summer season. Several well loved hymns were sung and Mrs. D. W. Marshall, pronounced the benediction.

Calgary Macleod Semi-Annual Presbyterial

On June 16, WMS members from Calgary, Fort Macleod, Medicine Hat and Lethbridge met in St. Andrews Church, Lethbridge where everyone was treated to a delicious supper.

The President, Helen Willis welcomed everyone. Ada Van Egmond gave an inspiring worship service emphasizing the importance of doing things now, when God calls us. Margaret Williams gave a complete report of Council 1981.

Those who attended appreciated the warm hospitality and the joy of fellowship with friends old and new.

"We can always live on less, when we have more to live for."
S. Stephen McKenny

STAFF APPOINTMENT

AREA EDUCATIONAL CONSULTANT

The Rev. Linda Brown was appointed to the position of Area Educational Consultant for London and Paris Presbyterials/Presbyteries of Area 6, in the Hamilton and London Synod/Synodical effective October 1, 1981.

Linda has her Master of Divinity from Knox College, University of Toronto and her B.A. from Wilfred Laurier, University of Waterloo, Ontario. During the past two years Linda has been serving as the Minister at Heart Lake Extension Charge, Ontario.

Following a month of orientation Linda will begin her work in the two Presbyteries/Presbyterials to which she has been assigned.

NEWS

CANADIAN CATHOLICS FOR WOMEN'S ORDINATION

Twenty-eight Roman Catholic women from across Canada, met in Toronto the first weekend in July to talk about the ordination of women. They plan to start local groups, which will be autonomous yet connected to the national body. The local groups will attempt to assess the needs and talents of women, and set some direction with regard to consciousness-raising, education, advocacy, celebration and witness. It is hoped to hold another national meeting soon. The organization will work for the full participation of women in the life of the Church, which they maintain requires the ordination of women and will bring blessings on men as well as women. The following statement drawn up at the meeting, clearly indicates their stance.

We, The Canadian Catholics for Women's Ordination, affirm women's personhood in Christ's church.

We recognize our equality in Christ. We desire that all have the opportunity to participate fully in the life of the church.

We maintain that this participation requires the ordination of women to Sacramental Ministry in the Roman Catholic Church.

We witness to the presence of women in the Church who are, even now, exercising their gifts of priestly ministry.

We, therefore, ask our sisters and brothers:

Will you publicly support the ordination of women to Sacramental Ministry in the Roman Catholic Church?

We ask our bishops:

Will you work towards the ordination of women in our Church?

For further information, write or phone:
Bernie McMahon
576 Trethewey Drive, Apt. 15
Toronto, Ontario
M6M 4C2
(416) 244-3836

SALVATION ARMY RESIGNS; WORLD COUNCIL REGRETS

Dresden, GDR (EPS)—The Salvation Army has resigned as a member of the World Council of Churches. Following a closed session during its 11-day meeting here, the WCC central committee said it received the news "with deep regret".

It added that it would grant the Army "fraternal status", which the resignation letter from Army General Arnold Brown requests.

The Army suspended its WCC membership in 1978 following announcement of a US $85,000 grant to the Patriotic Front in Zimbabwe from the WCC Programme to Combat Racism special fund.

WCC and Army officials met twice since then, in December 1978 and June 1981, to discuss issues troubling the relationship between the two organizations. Commissioner Harry Williams, Salvation Army member of the central committee, attended both its meeting during that period. In January 1980 the Army received a US $100,000 grant for its Zimbabwe rehabilitation work.

The Army's resignation letter pledges continued support for several large WCC programmes, among them evangelism, faith and order, medical work, and inter-church and refugee aid. But, it adds, the Army considers some WCC activities and statements political, in contrast with its understanding of its own stance as non-political.

The reply from the central committee disagrees with the Army's view of WCC policies and actions. Rather, it says, WCC actions stem from a conviction that the gospel affects all aspects of life.

CANADIAN BIBLE SOCIETY—NORTH ALBERTA DISTRICT

Dr. Kenneth G. McMillan, General Secretary of the Canadian Bible Society announced the appointment of the Reverend

Ralph S. Magee as new District Secretary of the C.B.S. in the North Alberta District with its office in Edmonton. He succeeds the Rev. Robert H. Grey who has been transferred to Vancouver.

For the past nine years Mr. Magee has been District Secretary of the Canadian Bible Society in the Northern Ontario District and has lived in North Bay. Born in Alberta in 1928 he graduated from the Alberta Bible Institute at Camrose, Alberta and was Ordained as a Minister of the Church of God (Anderson, Indiana) in 1953. Prior to joining the staff of the Canadian Bible Society in 1972 he served pastorates in Calgary; Richmond B.C.; Paradise Valley, Alberta, and Churchbridge and Swift Current in Saskatchewan.

Comings and Goings—

The Rev. Major Leslie Barclay left recently for Yellowknife, Northwest Territories as a Canada Mission Field appointment. He will exercise this ministry, which is itinerant in nature in small isolated communities outside Yellowknife. Mr. Barclay hopes to encourage local and area leadership development.

He has asked for our prayers in this new ministry. If you know of anyone in the Northwest Territories that Mr. Barclay might contact please let him know. His address is: 53 Calder Crescent, Yellowknife, N.W.T.

In Remembrance

Etelka B. McKay

Mrs. Etelka Beatrice McKay died suddenly on May 28, 1981 in Winnipeg, Manitoba. She was 75 years of age. An active member of St. James Church, she had been a teacher and a Superintendent of the Sunday School. Many members of the Women's Missionary Society will remember her as the former President of Manitoba and North Western Ontario Synodical. She was also an honourary member of the Society.

Mrs. McKay is survived by her husband Alexander Hugh and her son Harley A. of Grimsby, Ontario. A memorial service was held at St. James Church on June 2, 1981, conducted by the Rev. R. J. Gillanders.

Miss Mable Kennedy,
Knox, Agincourt, Ont.

Mrs. Hilda Henderson
Baxter, Ont.

Mina Maw
Caven, Ont.

Mrs. C. Ruby McVean
Knox Normanby, Durham, Ont.

Mrs. R. D. (Pearl) Kerr
St. Andrew's, Fergus, Ont.

Miss Catherine Ann McLennan
St. Andrew's, Lancaster, Ont.

Miss Ellen (Nellie) Malcolm
Lucknow, Ont.

Miss Susan Kennedy
St. Andrew's Home, Montreal, Que.

Mrs. Lyle (W. S.) Hunter
Morewood, Ont.

Mrs. W. G. (Martha) Brown
St. Giles, Ottawa, Ont.

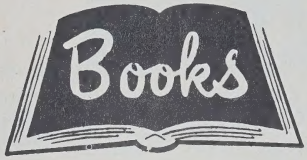
Mrs. Gladys Goodman
Knox, Selkirk, Man.

Miss Irene McIntyre
Mrs. Vera McKague
St. Andrews, South Eldon, Ont.

Mrs. Robt. (Mayme) Donaldson
Knox, Teeswater, Ont.

Mrs. Jean Wager,
Dufferin Street, Toronto, Ont.

Miss Mary Watson
Woodbridge, Ont.



Available from the
WMS Book Room,
50 Wynford Drive,
Don Mills, Ontario.
M3C 1J7

CALLED BY GRACE TO A LIFE OF LOVE

by Wm. H. Chalker (Concern Magazine) Bible Study
Price $1.75

The members of the United Presbyterian Church, U.S.A. have been asked to study the nature of stewardship. The women's groups in both the northern and southern Presbyterian Churches decided to base their Bible study for 1981-82 on this topic. The author of the study feels that "questions about stewardship lead us straight to the heart of the gospel" and that "God must teach us what stewardship is".

Dr. Chalker bases his study on Paul's letter to the church at Rome. He follows Paul's order in Romans and begins with a study of God's great acts in the Old and New Testaments. Then, "confusions that distort the Biblical meaning of stewardship" are studied; faith and works, physical and spiritual; love for God and love for neighbour.

Part three of the Bible Study deals with various aspects of stewardship. Each is considered as an act of stewardship and Dr. Chalker looks at worship, study of the scriptures, vocation, the earth and its resources, money, institutions and politics.

There are twelve sessions to the study, each fairly long. For a group to gain the most value from using this study, each member should have a copy of the magazine and be prepared to do some homework. Stewardship is a topic of value to any group for study. The author has written with all church members in mind so this could be used by both men and women.

Mary Peckover.

AUDACITY TO BELIEVE

by Dr. Sheila Cassidy
Wm. Collins Sons & Co. of Canada Ltd.
Price $3.95

In this excellent autobiography Sheila Cassidy, a young lady born in England, who received her training as a medical doctor in Sydney, Australia and went in 1971 to Chile to gain wider experience in general surgery, tells us what it is like to be subjected to extreme torture even though her only crime was to treat a fellow human being who had been shot and needed surgery immediately.

It is really a spiritual autobiography telling of the four years she spent in prison, of her sorrows and her joys because she did meet some wonderful people. She gives an excellent account of the interrogations by those who had taken over power. In this book Dr. Cassidy offers the only form of spirituality that can really make sense in our times, spirituality which wrestles with the social and political needs of the world.

A Church of England newspaper suggests that this book should be compulsory reading for all young people going to work in and for the developing countries of the world.

Dorothy Neal

POSTAGE

First Book—$.40
Each additional book—$.10

from the treasurer

"*Please* send in your givings regularly!" Every year hard-working treasurers at every level of the Society hear the same request from the Council treasurer.

However, despite the fact that it seems like repetition, I want to remind you that salaries and other payments must be made on a regular monthly basis, and when the remittances to the national office become irregular (as they do every summer) it is very hard to maintain a credit balance at the bank. We have to borrow from our investments, and so forego the interest we would receive, or defer payments on some grants, until the money starts coming in again.

Of course, this year, the postal strike made matters even worse, but we were delighted that a number of you found ways of getting the givings to us, by sending them through the banks or by using a "personal courier" to Toronto. For that reason the record for Synodical givings is much better than we had expected it might be earlier in the summer.

A number of the Synodicals are down a little from the level they had reached in their remittances at this time (September 1) last year, but I am confident that by the time you read this you will have overtaken last year's mark.

Many thanks to all of you, and particularly to my fellow treasurers.

Marjorie Ross, Treasurer.

SYNODICAL GIVINGS

January to August, 1981

OBJECTIVE		1980	1981
$ 34,818	BRITISH COLUMBIA	$ 15,520	$ 15,097
31,428	ALBERTA	11,201	12,378
18,143	SASKATCHEWAN	8,155	6,720
26,319	MANITOBA & NORTHWESTERN ONTARIO	9,974	8,403
217,171	HAMILTON AND LONDON	92,625	87,793
232,003	TORONTO AND KINGSTON	90,986	87,723
104,368	QUEBEC AND EASTERN ONTARIO	38,752	45,863
$664,250		$267,213	$263,977

MISSION STUDY RESOURCES

Adult Study Packet

An address was omitted:
Canadian Ecumenical News,
1811 16th Avenue W
Vancouver, B.C. V6J 2M3

Postage reminder:
.40¢ each order

TRANSFERRING TO ANOTHER GROUP?

When you are transferring to another group, kindly notify the previous and the new Glad Tidings Secretaries that you have transferred. This transaction is less costly for distribution than cancelling with one group and being added as a new member with another group.

It's not too late to PLANT A GARDEN for the 1981-82 season

First plant 5 rows of peas . . . Presence, promptness, preparation, purity and perserverance.

Next 3 rows of squash . . . squash gossip, squash unfair criticism and squash indifference.

Then 4 rows of lettuce . . .
Let us be faithful to duty
Let us be loyal and unselfish
Let us be true to our obligations
Let us love one another.

No garden is complete without turnips . . .
Turn up for meetings
Turn up with a smile
Turn up with determination to make everything good and worthwhile.

DECEMBER 1981

GLAD TIDINGS

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PHOTO CREDITS

Cover, page 8 The Belleville Intelligencer; pages 15, 17, 19 L. June Stevenson, page 20 Brantford Expositor.

OMISSION: We omitted mentioning that Helen Ruth Allum who wrote *Wentworth Lodge Bible Study* on Page 13, October issue, is a deaconess with the Inner City Ministry in Hamilton, Ont. and is the wife of the Rev. Walter Allum, minister at Knox, Dundas.

GLAD TIDINGS

DECEMBER 1981

VOLUME 57 NUMBER 10

L. JUNE STEVENSON
EDITOR

ISABELLE MURRAY
CIRCULATION

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Second-Class mail registration number 0606.

December . . .

And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. St. Luke 2:16

How quickly the shepherds left their duties on the Judean hillside and hurried to the manger. Were they bored with their tiresome watch on a quiet night and caught up in the excitement of something different, like thrill-seekers rushing to the scene of an accident? Were they glad of any excuse to take a break? Or were they truly overjoyed at the prospect of seeing the promised one at last?

Whatever they were or felt, they wasted no time. I can picture them scurrying away from the flock, a few small lambs in their arms and a couple of sheep trailing uncertainly behind. Their thoughts were only on what lay ahead, their voices whispered in fear and awe: *Do you suppose it's really . . .? I wonder what he'll be like? Hurry, we'll be late.*

I can well imagine that other people would not have reacted with such unabandoned haste. First of all many would have stopped to question not only the validity of the angel's message but the angels themselves. In their suspicion and disbelief they would have arrived late, if at all. Others would no doubt have had to make arrangements to be away from their jobs and many would have rushed home first to change their working clothes, grab a snack to eat on the way or pack a few things in case they were delayed. And of course, some would never have left their hillsides and their duties even if the long awaited message came.

What would you or I do now, today if our lives were suddenly interrupted like the shepherds? Would we rush out immediately leaving the lights on and the door wide open? Would we finish the dishes, tidy the house and take the wash out of the dryer? Would we wash our faces and put on our Sunday best and perhaps polish our shoes?

God called the shepherds that night to share in a wondrous event. They were ordinary people going about their everyday business. But how often does he call us away from our tasks? And how often are we too preoccupied or too selfish to go when he calls? A sick neighbour could use a hand; a colicky child needs comfort; a stray animal shivers in the garden. God calls us to share the wonders of his creation and the joys and victories of others . . . an autumn sunset, a child's shout of joy when he first learns to ride a bicycle.

We can always put things off until tomorrow; after all it's not that we don't care, we are just too tired now or too busy or too disinterested. But tomorrow the wonder of the moment will be gone—the sun will never set in quite the same way again. The first sharp pain of a bereaved friend will have eased. And we will not be remembered because we came the next day but because we were not there on the first day.

I once watched a television program where each person expressed what they regretted most in their lives. What I regret most is not having been somewhere because something else—mostly of my own making—held me back; the funeral of my dearest childhood companion, my daughter's first night in hospital, my best friends' wedding . . . I wonder if I would have made it to the manger that first Christmas night.

O Lord, help me to live always in a state of readiness to do your will, to go where you call me. May I ever be in awe of the ceaselessly changing beauties of your world and maintain that wonderful childlike faith that led the shepherds to the place where you lay that first Christmas.

L. June Stevenson

. . . we cannot do without the parts of the body that seem to be weaker: and those parts that we think aren't worth very much are the ones which we treat with greater care. . . . All of you are Christ's body, and each one is a part of it. 1st Cor. 12:22-23, 27 (Good News Bible)

itside today
s today

A Special Ministry . . . with Special Children

by Neal Mathers

In the spring of 1978 three local pastors were sharing their concerns about low Sunday School enrollment and the lack of Christian knowledge amongst the children of the farming communities in north-east Saskatchewan. From these concerns, and with the approval of the local school board, a program of Christian Education was introduced into Bjorkdale School, taught by the three pastors, Father Edmund Ulinski (R.C.), Rev. David Rankin (United-Anglican), and myself, (Presbyterian).

The following year this pilot project was expanded into the elementary school in Porcupine Plain, involving the same three pastors along with other members of the local ministerial. Unlike Bjorkdale the school in Porcupine had a Special Education class for those who have been generally classified as "the trainable mentally handicapped". Already one member short, because there were six large grade classes to be taught and only five clergy in the ministerial, it was a major step of decision and courage when we agreed that we would not teach the Grade 1 and 2 classes but would teach grades 3-6 *and* the Special Class. My wife, Debbie, was at that

Mrs. Mathers helps Kari, above

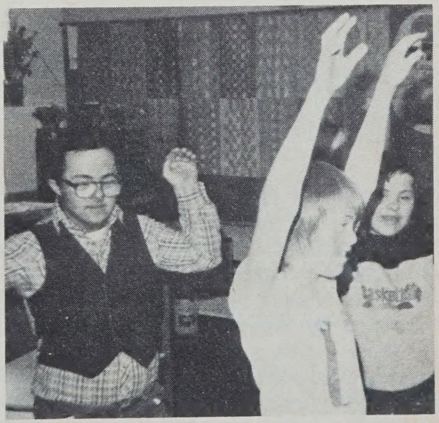
Rev. Mathers and Dennis, top p. 4

time the teacher-aide in that class and as I already knew the children from visiting the class room, the ministerial asked me to undertake ministering to these children with special needs.

Teaching the children was not easy. I had to overcome prejudices and fears I never knew I had, the kind of feelings that society as a whole generates—misunderstanding, awkwardness, even revulsion. Debbie and I spent time talking to the teacher, learning as much as we could about the children individually and discovering their needs. We read various books lent to us. We looked for suitable Christian Education material and found little even remotely suitable. And in that formulating period we got to know the children, as individuals, as children of a loving heavenly Father, and gradually we came to understand that the biggest handicap the disabled face—whether mental or physical—is the attitudes of we—so called—"normal people".

The curriculum was eventually developed by us, as we came to see the need to minister to each child individually within the group setting. The program began around the theme of 'the world God made' and was a mixture of crafts, stories, colouring activities and songs. Week after week the children came to understand that the world, in all its wonderful parts, was the work of a God who loved them. Time and time again we found the children giving evidence of their new insights and affirming something that God had made. There was a lot of fun and laughter too. Like the day we were painting a cardboard box blue as part of an aquarium project to hang the fish in that the children had made. Debbie emerged with a blue hand and a blue face when one of the children took his job a little too seriously!

From that small beginning the program developed with different themes, Christmas and Easter being particularly special times. And there were times when something we planned was changed. Like the day we all made a helicopter with the Meccanno set, or had lunch together, or simply sang our favourite songs. Singing was an important part of our curriculum and the children loved it, especially when they led the singing by playing the guitar (with a little help!). We may not have been very melodious but when we sang 'Jesus' Love is Very Wonderful', we meant it!



**"Jesus' Love is Very Wonderful—
It's so high you can't get over it."**

We have since moved to a new charge but we have taken the joy of working with these special children with us. We taught them hesitantly, then gladly, and finally thankfully, for in their own personal ways *they* taught us much about God's love for all His creatures, and of how we can never really talk about the family of God while prejudice and fear continue to reject part of that family.

Praising the Lord: Dana, Kari, Dennis, Bernadine, Lisa, Rev. Mathers

In closing it would be good to hear from the teacher of that class, Miss Gloria Dueck, who along with the former teacher, Mrs. Evelyn Allen, did much to make this program a real ministry to the children.

. . . Gregory is behaviourally handicapped. His hyperactive-like behavior made it difficult to teach him. He has now changed a great deal. Basically his improvements have been made through acceptance by others and a feeling that he belongs . . . this program has aided in this task as Neal and Debbie would communicate with Gregory about concepts he yearned to know about, such as God's love.

. . . The sessions have given Lisa a good interest in music and a strong concept of God's work.

. . . Kerry appears to have quite a severe mental handicap. He would get excited at the thought of Neal and Debbie coming. These sessions give Kerry a motivation to work that we do not see very often in other activities we do.

. . . Victor has difficulty in expressing his emotions or letting himself enjoy cultural activities. The sessions have brought Victor to the point of participating fairly actively.

. . . The program has encouraged Dennis to be confident in himself. It has given Dennis successful experiences.

. . . Bernadine is our multiply handicapped student. She is visually impaired as well as behaviorally and mentally handicapped. One of Bernadine's interests is singing. She knows many songs and benefits greatly in anyone sharing her interest. The sessions have encouraged Bernadine's interest in music.

. . . Dana has difficulty learning as he does not seem to be able to interpret questions or instructions and respond appropriately. The sessions have helped Dana to express himself but still show appropriate behaviour. ■

The Rev. A. R. Neal Mathers has now moved to Circle West Church, Saskatoon, Saskatchewan.

THE MOST DARING PASSAGE IN THE BIBLE!

by Arthur W. Currie,
Moderator, 107th General Assembly,
The Presbyterian Church in Canada

What is the most daring passage in the Bible? Well, I think it's the first chapter in the gospel according to Matthew. And why do I say that, since a large part of the chapter is devoted to recording the genealogy of Jesus beginning with Abraham? Most of us when we come to the genealogies in the Bible, such as are found in this chapter and in the book of Numbers, skip over them as rather dull and uninteresting reading. And, on the surface, this is true. But I am convinced that the genealogy which Matthew records represents one of the most interesting and daring passages of Scripture. It's a wonder that he had the courage to preserve it by setting it down in writing.

Remember, first of all, that Matthew wrote his gospel essentially for the Jews. His primary purpose was to defend Jesus Christ as one who truly belonged to a proper line of Jewish descent. The people were already asking "Who was his father?", and so Matthew began with the words, "the book of the genealogy of Jesus Christ, the son of David, the son of Abraham". See for yourselves his lineal descent! But then comes the daring part of this family tree in the names of four women which occur in the list of the progenitors of Jesus. Now, remember again, the place of women within the Jewish culture of that time—they were not recorded in a census, their names do not usually appear in genealogies, a man would not usually speak to a woman in a public place, not even if that woman were his wife (hence the disciples "marvelled" when Jesus spoke to the Samaritan woman at Jacob's well!).

But here we find recorded the names of Tamar, Rahab, Ruth, and Bathsheba, and, more than that, every one of them was under some suspicion! Bathsheba, who had been the wife of Uriah, well, everyone knew about her and her reputation! Genesis 28 gives us the story of Tamar and puts her in the same class with Bathsheba. Rahab is bluntly described in both Old and New Testaments as a "harlot". Although Ruth was a virtuous woman, wonder of wonders, she was not Jewish! She was a foreigner, a Moabitess!

However, Matthew's purpose is clear. When he declared that Jesus Christ entered our world he was anxious to show that the Son of God was not going to be thwarted by human fault and folly. The supreme miracle is that God's grace is able to overrule all external appearances and to accomplish that which He desires. The family tree serves as a record of the sordidness of human life which Christ willingly entered to bring salvation to all mankind. Yes, there is a mystery in what happened at Bethlehem which no human factors can explain or confound.

One of the earliest heresies in the Christian Church, against which the Church struggled with great vigour, was the teaching that God did not really become human in Jesus Christ. The intention of those who held that view was to preserve the integrity and purity of God. But God needs no such defence. The major thrust of our Christian witness is that God became flesh in Jesus Christ, always guarded by the phrase "yet without sin", and this was done not to preserve some sterile dogma but to assert the identification of God with lost humanity.

Out of the complications of a questionable family tree, so daringly outlined by Matthew, and out of the strange circumstances of birth, Jesus brought forth new life. And He sent forth His disciples to represent this same kind of life in the midst of a world which is broken and shattered by darkness and despair. Surely this is good news! ■

Faith Has Many Faces

by Valerie M. Dunn

"Neighbours or Strangers" Mission Study 1981-82

While this article refers to an area in Toronto it is typical of many urban centres across Canada. For study purposes groups and individuals in urban and rural areas should look at all their neighbours. What better time than Christmas to learn about the faith and customs of others?

When I was a youngster, growing up in Toronto, nobody questioned the validity of Christmas. It was just there. Like the traditional pudding, and snow swirling in the icy winds.

But in today's inter-faith, multicultural society, Christmas has come to mean as many things as there are individual Canadians.

During my Toronto childhood everybody who was Anybody belonged to the Orange Lodge. Or like my mother's family, attended the Anglican Church, voted Tory, and went to private school. Christmas was . . . well, Christmas. Even if you weren't particularly religious, you didn't say much about that. You at least called yourself Christian in an era where church-going was still the thing nice people did.

As for the Muslims or Hindus, they were people in far-away hot countries who wore veils or turbans and ate strange foods. Even, perhaps, souls whose heavenly future was definitely in question.

And Jews? Well, there was that nice man who ran the shirt store, who always smiled when you walked by. You always wondered why he closed on Friday night when everybody else was open for shopping.

Today, all of them, the Muslims, the Jews and others are my neighbours. Along with people of Christian background who may say, "I'm not really religious and I don't go to church, but. . ."

Now neighbours

People like Evelyn Astrom-Nicolaidis, who manages a branch of Tourama Travels in the heart of Flemingdon Park's apartment community.

In her homeland, Sweden, attending the Lutheran Church service was a Christmas morning tradition.

"Christmas was peace, for us, and we carried that through. There were no fights or disputes. We always got together at Christmas and just loved each other. And the commercial side wasn't that important. Sure, we had presents, but they were usually homemade."

For me—peace

Naturally Swedes would have a smorgasbord! "And ours featured fish and ended with rice porridge containing one almond," Evelyn explained. "Whoever got the almond would have a happy year. After eating and drinking gluhwein (a spiced hot wine) for hours, everybody sat around the tree and one male dressed up secretly as Santa, to distribute presents."

All this changed when Evelyn married into a Greek family and moved to her husband's homeland. "I got the shock of my life. Nothing happened at Christmas. No family, nothing. Being Greek Orthodox he did not celebrate Christmas as much as Easter, which is *their* family get-together.

"Now, in Canada, we don't have any family here to share Christmas with. So Christmas is me, trying to keep up childhood traditions and pass them on to my children. And still for me that means peace. Among people, countries, among family, with my employers."

Mollie Posen, who lives in a Wynford Drive high-rise, talks of her Jewish tradition as being open-ended. "I see a lot of paths to faith. And as a Jew the challenge of my religion is that this has to be a world where every man, woman and child have the opportunity to develop their full potential, and practice the faith of their choice without being challenged by others."

Built understanding

These aren't just empty words for Mollie. Today a lively senior citizen, she has worked hard to build understanding. It was Mollie Posen who initiated and moderated the Canadian Panel on Women, sponsored by the Canadian Council of Christians and Jews. For 10 years she and various groups of panelists drawn from differing races and creeds openly debated and shared their differences and similarities in churches, synagogues, clubs and professional organizations.

And it was Mollie who, disturbed by stories of countries over-run by beggars who had no-one to beg from, created the Penny Beggar Bank for the Canadian Save the Children Fund (now CanSave), building it into a national program.

"I like good people," Mollie said thoughtfully. "And white, black, brown or whatever, there is only one quality that matters. To be caring."

Mollie, as a member of a minority group persecuted throughout history, is deeply sensitive to the need for educating children in tolerance at an early age.

As Mollie puts it, "Christmas is such a beautiful time and Jesus such a symbol of peace, justice, love and perfection, symbolizing all the best values in the world. And then, you tell a child, the Jews did it, *they* killed Him.

"I don't care what, that's going to be so deeply ingrained in his unconscious that he'll never be rid of the negative feeling about Jews.

"If people care about the sort of world their children will inherit, they have to be aware that unconsciously they're teaching contempt for others. The total opposite of what Christ is about."

Hi—I'm a Jew

And Christmas? "I guess what I would really like is to have an opportunity to go into a church and say, "Hi, folks. I'm a Jew."

For those of the Muslim faith, a holy day is a time for prayer rather than gift-giving. "So Christmas in the way North Americans celebrate it is not so relevant for us, celebration is a perpetual process," says general practitioner Dr. S. H. Ismail.

He is an Ismaili, one of a branch of Islam who revere a living Imam, or prophet, the Aga Khan. About 20,000 of them live in Canada, the largest group, 6,000, coming from Uganda in 1972 when dictator Idi Amin ruthlessly expelled them from their homeland.

Dr. Ismail is the volunteer chairman of the Ismaili Association for Ontario, responsible for the religious education of Ismaili children.

Like most Muslims, he has a lot of Christian friends, "And we participate in sharing the good will," he explained. "As Muslims we don't drink, though, that's taboo. So I must decline the punch! And it would be wrong for me to take a bottle to a party, so I usually arrive with a plant or something edible."

Not intolerant

Due to the wide publicity given to happenings in Iran, Muslims have wrongly gained a reputation for intolerance which, as Dr. Ismail points out, is inconsistent with Islamic belief.

"One of our Muslim doctrines is that if you call another's religious belief wrong, it is sinful, and you are not a true Muslim. The only ones we are warned against are unbelievers, those of no faith at all. You should not be influenced by them.

"The dispute in Iran is more of a political thing than religious," he explained, "much as it is in Ireland." He blames the media for distorting the facts. In Ireland, if a rebel bombs something, the media calls him an Irish or IRA rebel. But in Iran, which forms less than 1% of the Muslim world, if a few students do something they're called Muslim rebels. That image throws quite a different picture."

I recalled that Christ is considered by Muslims to be a prophet and Dr. Ismail confirmed that, adding, "We mention Him in some of our prayers.

"As for Christmas, to me it is a very peaceful season. "And for the last nine years I've been in Canada, I have worked on Christmas day so my Christian doctor friends can be with their families."

When I asked him to define faith for me, he called it "abstract, a belief in something without any reason. You are rewarded by the spiritual happiness and contentment it brings. I don't mean there cannot be logical arguments for faith, but words are limited . . . how can you limit anything so intense and so vast as God, or so infinite, to a few words? The only way you can know God and understand your faith is by feeling it, or being immersed in it. This is how Muslims view faith."

Valerie Dunn is editor of Hi-Rise Magazine. She also develops and leads workshops on writing, photography and layout. She was assistant editor with the Presbyterian Record for 16 years.

Peace, hope, love

As for me, I'm a Christian who finds in this season a deep expression of my own faith. And I was heartened to find in these neighbours some reflection of that in the context of their own philosophical beliefs.

The words "Peace on earth, goodwill to men," is a familiar expression of Christian faith at this time. And for each of my neighbours, peace is an important part of Christmas.

We talked of faith, which for Christians is summarized in these words from their Scriptures: "Faith is the substance of things hoped for, the evidence of things not seen."

And we talked of love and hope. Here's another Christian definition: "There exists three things: faith, hope and love. And the greatest of these is love."

What better time than Christmas to celebrate such ideals? And to my neighbours of other faiths and creeds, I wish peace hope and love at this holiday season. ☆

RELIGIOUS CHRISTIAN SETTLERS ARE PIONEERS IN ISRAEL

by Ellen Davidson

They number some 50 souls and came from Finland to live in Israel nine years ago. Their home, the tiny village of Yad HaShmona, is now six years old. It is situated on a hilltop amid the pines of the Judean Hills near Jerusalem, with a spectacular view of the Mediterranean coast some 50 kilometers away.

Their children, fair-skinned and blond in striking contrast to their darker Israeli schoolmates, speak Hebrew. They are a special phenomenon in Israel's 33 years of existence—Christian settlers who have come to take part in the rebirth of the Jewish state.

Yad HaShmona is one of two predominantly Christian settlements in Israel. Deeply religious, its members chose the name, which means "memorial to the eight," in remembrance of eight Jewish refugees who were mistakenly handed over to the Nazis by Finns in 1942. The eight, out of more than 2,000 Jews sheltered in Finland during the war, all died except for one now living in Israel. Their deaths, and those of the six million other Jews who were killed in the Holocaust, have long troubled many Finnish consciences.

A spokesman for this small community explained their feelings: "We came here to make amends for what happened in 1942. We believe," he said "in the Messianic vision and the passage from Isaiah reading: *Also the sons of the stranger, that join themselves to the Lord, even them I will bring to my holy mountain* (Isaiah 56: 6-7)."

The settlement, which resembles a typical Israeli "moshav" (collective farm), has been warmly received by Israelis; its industrious self-reliance strongly resembles similar pioneering efforts by Jews who have cultivated fields and orchards all over the country. A full-fledged member of Israel's settlement association, the Finnish "moshav" is not, however, a farm. It is an industrial village, a new type of enterprise now springing up which is designed to provide services and manufacturing.

A few members of the village are temporarily employed in nearby Jerusalem: two nurses who work at the Orthodox Jewish Sha'arei Zedek Hospital and three licensed tour guides. Settlers earn their main income from a small furniture factory and three guesthouses. The community hopes to have a swimming pool and a large dining hall soon.

The Finnish sauna and clear mountain air currently attract guests from Finland, most of whom come on specially packaged tours arranged in Helsinki. Their stay includes extensive tours of holy sites in Nazareth, Jerusalem, Bethlehem and Galilee. Many Israelis also seek the tranquility of the Judean Hills retreat.

Slowly, housing is being built by the Finns to absorb new settlers, replacing the small, cramped homes they now inhabit. To finance these projects, Yad HaShmona has depended on aid and contributions from Finland to supplement the assistance every settlement receives from the Israeli government. All work, even digging foundations and making cement building blocks, is performed by members of the settlement who are helped by a small number of volunteers, including two Israeli families who have joined the hardworking community in their efforts to make a meaningful life in modern Israel.

The Christian settlers are proud of their part in the building of the country. Said a father of five, who works in Yad HaShmona's carpentry shop, "We came to Israel to give, not to ask." ■

Holyland Features, Christian News from Israel

Glenn and Linda Inglis give their personal impressions after a year at Blantyre, Malawi.

MALAWI

—*in the midst of struggle*

by Glenn Inglis

Many people write us asking, "How can we best support you in your work in Malawi?" In attempting to answer this question I offer the following comments.

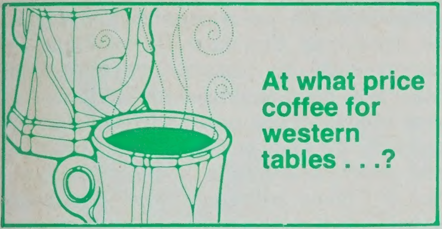
Canadians cannot be blamed for having little knowledge of Malawi. It is not a big country, and internationally does not have the power of Nigeria or the publicity of Zimbabwe. Then again, God does not always call the best and the brightest to be his disciples. What is said of individuals may sometimes apply to nations as well. And, God is indeed working in Malawi; the Church is strong and growing, and there is a definite joy and excitement among Christians here.

So my first point is this: think of Malawi as a very distinctive nation with its particular cultural and social heritage, and with a particular colonial history (British). Malawians no more enjoy being labelled simply as Africans (as if Algerians and Zambians were somehow identical peoples) than Canadians like to be called 'Americans'.

You should also perceive Malawi as in the midst of a struggle, a struggle she shares with many of the poorer nations in the world. There is the struggle against disease, illiteracy, poverty and poor communications which has for many years brought international aid and mission funds. But there is also the struggle against some of the principalities and powers of the 20th century. Much of the Malawian economy is at the mercy of tobacco and tea buyers abroad. These commodities bring foreign exchange, but it is noteworthy that the area of highest malnutrition in Malawi is the very place where all the tea is grown. Tea is valuable because it brings in revenue, whereas small gardens for maize just take up space. Malawi shares the dilemma of much of the third world; it supplies the tea, coffee and carnations for Western tables, but pays through the nose for the modern infrastructures required by their production.

Thirdly, to understand Malawi, Canadians must look critically at their own lifestyles. The world is coming to the point where it may no longer be able to afford Canadians. For example, in his lifetime, a Canadian child will consume 25 times the non-renewable resources of a Malawian child. It is enlightening to note that Christians in third world countries are identifying very strongly with the exodus narrative of the Israelite slaves in Egypt, while seeing the first world as playing the role of pharoah.

I think too that members of our Church should support our Church. By this I mean that many, many Canadian Presbyterians give large amounts of money to independent missions and boards. This leads to a


At what price coffee for western tables . . .?

tremendous proliferation of Christian endeavour throughout the world, with little of it being coordinated. Moreover, money given outside the major church bodies gives strength to the many sectarian groups operating in the third world which simply perpetuate doctrinal differences relevant, if at all, only to Europe or North America. Our Church could do much more effective work abroad, *if* our own members fully and joyfully supported its work.

Fifthly, Canadians must realize how large the Christian Church is in Africa. It is the growth area of the Christian presence in the world. While the Malawian Church needs your financial support, it is time that Canadians examined the Malawian church to discover some of the reasons for its growth. Is the Presbyterian Church in Canada ready to receive its first missionary from Malawi? To learn more about one another we must be together and break bread together.

Finally, there must be prayer. During periods when I've felt quite low, I've remembered promises of prayer from friends and also from many mission groups in Canada. This prayer is vital, not just for us but for the unity and strength of Christians the world over.

I was delighted to learn that an upcoming mission theme will be Central Africa. In the final analysis we must learn more about one another in order to overcome our sense of separation from one another. I hope that many readers will be able to meet the two Malawian ministers of the Church of Central Africa Presbyterian now studying in Toronto at Knox College.

Gardens for local needs subordinate to export requirements.

I often think of the prophet Jeremiah who said, 'Thy words were found and I ate them, and thy words became to me a joy and the delight of my heart (15:16). Jeremiah was able to say this despite the fact that his prophetic mission brought him nothing but scorn and rejection. As the Church prepares to confront the moral, social and political problems of our age, I pray we can have both the faith and fortitude of Jeremiah. And as Canadians, I think we have to be ready to hear the authentic expression of God's word to us in Jesus Christ as it emerges out of the Holy Spirit's awakening in the continent of Africa.

. . . a question of lifestyle

by Linda Inglis

Malawi is a nation of contrasts. It has diversity in geography, climate and people. There are wealthy Malawians who live their lives similar to people living in Canada. Of course, Malawi has its poor people like any other country in the world.

I wish to describe the way an average rural woman spends her day. I want to stress this is only a very general description and there are many, many exceptions.

In the early morning hours the village woman finds three logs to start the fire on which she will cook a porridge made from corn. She will see her children off to school—that is if she can afford the $3.50 per child for school fees and a uniform. Her morning work will consist of walking, maybe miles, to get water from an open stream or, if she's fortunate a bore hole which, hopefully, produces clean water. After carrying the load back to her thatched roof house, she can begin her daily tasks such as sweeping, with a grass broom, her dirt floor and the outside living area. Then she will walk to market to buy pumpkin leaves, tomatoes, onions, cabbage and perhaps dried fish for relish, which is eaten with the staple diet, *nsima*, a food made from corn. Then there are dishes to do, clothes to wash down by the stream, hoeing to do in the garden, corn to pound into flour in a mortar and the fires lit again for meal preparations. She will probably prepare food for up to a dozen or more people. Before bed, she may have half an hour to herself to sew buttons on shirts, etc. She will go to bed early because it's hard to see well by the kerosene lamp; also, the fuel is expensive and after all, she's tired. She must run her home as economically as possible because she may only have approximately $300.00 a year to live on and provide for her 8 to 10 children. It's easy to think maybe that's all she needs when there is one main food. But, I'm sure she would like to provide more for her children like any mother anywhere in the world. She would like to afford nice clothes for them, shoes, books, a longer time at school, more meat in their diet and maybe even a wooden floor in a brick house. These luxuries are very hard to come by on a small income in a country where inflation rates are 20-25% and unemployment high.

. . . a borehole with hand pump

Of course, I have generalized greatly in the above description. There are many Malawian women wealthier than this, then again, there are others who are poorer. The point is—the life for a rural woman in Malawi is hard and no romanticizing about the values of the simpler life will make it any easier.

However, the life of the average rural woman is not without compensations. There is a high level of community spirit; for example when there is a death or a birth, everyone participates in the event. Malawians, in general, are able to express their Christianity in very deep ways; they seem to be rooted in their society and in their land more than we in the West.

My counterpart, the Malawian rural woman, makes me look very carefully into my own lifestyle because I'm one of many who considers her luxuries to be my necessities. It's food for thought for all in the same position and I think everyone can react in their own way. Possibly by living a simpler life style we could afford to give more.

As Christians we must acknowledge the fact that Christ did not intend some to wallow in riches while others struggle to survive. ■

Elaine House

. . . a new concept in independent living for the disabled.

by L. June Stevenson

On a quiet street in suburban Barrie, Ontario an attractive one storey house sits back from the road in a neatly landscaped yard. A modest wrought iron sign by a bucket of flowers on the lawn says simply, *Elaine House.*

Elaine House is the result of a young woman's dream. Like most young people Elaine Knox wanted a place of her own. But Elaine faced difficulties that few young people do. She had no job and she was permanently disabled, able only to get about in a wheelchair.

Katherine Allen, one of the WMS office support staff and I ventured into Elaine House on a bright sunny July day—into a world of quiet courage and determination, a world of beauty in spite of disability, of hope against odds.

I knew that *Elaine House* was the home of five disabled adults and that Elaine Knox from Stayner, Ontario was the inspiration behind it. I knew something too about disabilities but I was unprepared for

A spirit of co-operation and a sense of humour . . .

the woman who wheeled herself slowly and carefully into the living room. The wheelchair and the subtle signs of disability went unnoticed. I saw only a lovely face framed by sleek, flowing black hair adorned by a yellow flower, and the smile that transformed her quiet face into radiant beauty.

Elaine is the victim of Friedreich's Ataxia, a rare hereditary disorder affecting muscular co-ordination. Beginning in the legs it gradually affects the whole body. There is no cure and no prevention. Speech is impaired and curvature of the spine occurs to one side. Paralysis of the leg muscles may follow eventually and the victim may never be able to walk. Elaine has all these symptoms.

Elaine was twelve years old when she realized there was something wrong. She fell down the stairs and began to stagger about. Her parents wouldn't let her do some things and Elaine tried to figure out why she was treated differently from other children. But her parents were suffering too. Elaine's older brother, Garry had Friedreich's Ataxia. When she was sixteen Elaine's worst fears were confirmed: she had the same disease. Her brother died a year later at the age of twenty-four.

Coming to grips with disability is never easy. Like dying or bereavement, there are often stages through which the permanently disabled person passes. Elaine went through a period of anger and frustration at not being able to do things and finally suffered a nervous breakdown before accepting her disability. She is calmer now but not resigned in any way to living apart from society. She wants to work and hopes someday to meet someone with whom she can share her life in marriage. If Elaine worries about the future it doesn't show.

With Katherine, her former school chum, Elaine laughingly recalled happy days at school and placed herself in the more fun loving group that always tried to 'get away with things'. By the time she reached grade ten however, school was no longer fun and she decided to quit in spite of the fact that she always wanted to be a teacher. And she still does. Last year she talked to a counsellor who advised her to do some volunteer work in a local nursery school before going to Georgian College. Elaine loves her part-time volunteer work with mentally retarded and handicapped children. She helps them learn to read and write and plays with them, providing a role model for the way some of them may live and work when they grow up.

When Elaine decided she wanted a place of her own she was living with her family in Stayner just twenty-four miles from Barrie. A man by the name of Robert Kerr who is also disabled was the force behind Elaine's dream. Without him there would not have been an *Elaine House.* He convinced the Barrie Association for the Physically Disabled to have such a house. Through the Association a house was located and rented. The Association in turn rented it to Elaine and four other disabled adults.

By gaining independence, to increase self-confidence . . .

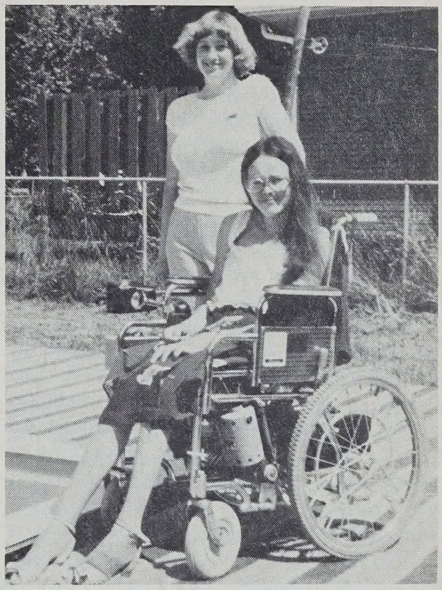
The house is a fascinating story in itself. Built in 1933 it is all on one floor and has a charming old country courtyard in the centre that can be reached from several of the rooms. There are no steps anywhere and all the doorways both inside and out are wide enough to accommodate wheel chairs. The interior and exterior walls are rounded so there are no sharp corners. It was not built for disabled people but perhaps an unseen hand was on the builder's plans.

Friends and family lovingly pitched in to paint and decorate the place and make some surprisingly few renovations, the bathroom being the major one. The tub has a special contraption that enables Elaine to pull herself from the wheelchair into the tub and enjoy what to most people is an everyday amenity. The sink is low and there are grab bars by the toilet.

Many shelves and drawers were already creatively built into the bedrooms eliminating the necessity for furniture that takes up space and can be difficult to manoeuver around. Light switches too were already placed low enough to be reached from a sitting position. I had to stoop to see myself in the mirror over the fireplace. In the kitchen the counter and sink were lowered and the cupboards beneath removed so a wheelchair could be pushed right up to it. The whole place was attractively furnished with donated furniture and had a bright cheery spaciousness.

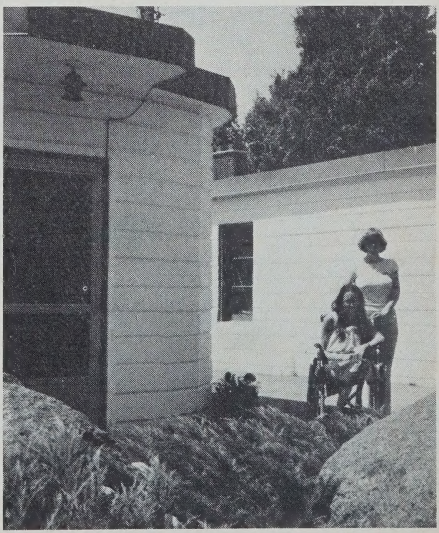
An attached garage can be reached from the main hall and houses a washer and dryer. The rear doors of the garage were wide enough to allow wheelchairs easy access to the backyard which has a large swimming pool surrounded by indoor-outdoor carpeting. The pool is used when someone is there to help the disabled into it.

But the most striking feature of all is the unmistakably cheery aura of being in a



Above: Katherine and Elaine by the pool.

Below: Rounded corners—an unseen hand on the builder's plans.



home and Elaine Knox is one of the reasons for that atmosphere. Elaine welcomed Katherine and I graciously, willing to tell her story so others might understand her world, and perhaps to help other disabled persons find solutions for themselves. She was not only a gracious hostess but a brave one.

Shirley Sporle is one of Elaine's house-mates. She also has Friedreich's Ataxia but is able to get around without a wheelchair most of the time. Shirley was seventeen when her illness was diagnosed and her older sister who is married with four children has it too.

The spirit of co-operation in Elaine House is most evident when Shirley and Elaine talk about how they and their house-mates manage. Each pays their share of rent which is $100.00. The other woman in the house, Marilyn, has partial sight in one eye and the only one who has a paid job at present. When Marilyn first moved in she had to go on welfare to afford the rent. (She has since moved to an apartment of her own.) There are two young men; one at the age of thirty-four is now learning to read and write and taking speech therapy because he was never able to go to school.

All five share most of the work around the house. Once a week someone does the vacuuming while another does the shopping after they all sit down and plan the supper menu together. Each gets their own breakfast and lunch. Another will do the dishes for the day and two people cook the evening meal. A dishwasher was purchased by the Barrie Association for the Physically Disabled after it seemed most of the first few weeks in their home was spent doing the dishes. Everyone is able to do enough for themselves so that their needs are adequately met. What one person can't do another can. They all pitch in. Elaine can't mail a letter from her wheelchair because of the curb but Shirley can lift herself out of her chair and by standing behind it support herself enough to drop a letter in.

to be treated as equals and accepted as whole persons . . .

to help other disabled find solutions for themselves . . .

Their sense of humour is obvious as they laugh over one of their first experiences in the house. A fuse had blown. Elaine was unable to change it but she could help hold Shirley up. Shirley however was too unsteady. Marilyn could reach the fuse box and was steady, but she couldn't see to put the fuse in.

They all however have close friends or family who can help when needed. An elderly man is paid to do odd jobs such as putting the garbage out in winter, cutting the grass, looking after the flowers and changing light bulbs and *fuses!* His wife comes once a week to scrub floors, dust and clean bathrooms and mirrors.

There are volunteers too who give their time to assist in personal ways. Elaine is able to get into the bathtub by herself but needs assistance getting out. It is difficult to keep her lovely hair shiny and clean without someone else's hands. One volunteer is a first offender who is paying off her debt to society by coming in. She and her baby have been welcomed as friends.

Elaine House is an example of what disabled persons can do for and with each other. By gaining a measure of independence they increase their self-conficence and are able to relate to others on an equal footing.

Shirley and Elaine emphatically agree that what they want most from other people is not help or just kindness, but friendship. They want to be treated like anyone else and they want people to come to be *with* them not to do things *for* them. They want to be treated as equals and accepted as whole persons. And more than having independence they want to be useful persons to society.

Restricted is a word that Elaine agrees describes her lifestyle. Within herself she does not feel disabled. And many of the restrictions that Elaine and other disabled persons feel are due to barriers that are erected by society. Elaine does not regularly attend church because there is only one church with a ramp and it is not her denomination. She also does not have anyone to drive her to the church. Wheelchair transit costs money and taxis are not always available or easy to cope with. Shopping malls are far away and there is often the fear of being knocked over by harried shoppers. Movies are a very rare treat. Others, even family members sometimes don't have time or are busy with their own lives. Too often the disabled are forgotten because they aren't seen, and they often aren't seen because there is no one to bring them out.

Elaine's determination made her dream a reality. What can the rest of us do to make ordinary living easier for the disabled? ■

> *Too often the disabled are forgotten because they aren't seen, and they often aren't seen because there is no one to bring them out.*

Elaine
House
1981

YOU are INVITED!

by Lois Powrie

"Canadian Girls In Training and their leaders across Canada, invite you to share in their Forty-Second Annual Christmas Vesper Service" read the news release issued by the Executive Secretary of the National CGIT Association. Forty-two years! It seems almost impossible and yet CGIT itself is sixty-six years old and even with all those years behind her the organization is still going strong.

For some of us it seems as if there have always been Vesper Services. In my experience at least, the last half of November and the first part of December were always set aside for practicing the special music and the readings we would use. Oh the memories that come to mind when I think of the Vesper Services and CGIT.

Some of my memories are of camps and conferences we attended and of the girls and leaders I met. Others are of small group sessions where my own friends played such a big part. And of course there were the department meetings when all those small groups came together and discussed the business of CGIT in our congregation. There were many special events in the life of our congregation when CGIT was responsible for the programme. There were special services we planned for Mother's Day and parties which involved the whole congregational family. And the most moving service was always the Vesper Service as the girls lit the candles and together with family and friends, worshipped at the manger.

If I were asked which group or programme in the Church had the most influence on my life I would have to say CGIT. For me this influence came from people as much as programme. Leaders took time to help us prepare each week for our meetings. They also had time for our questions about the Church, the Bible, and life in general as we searched to develop our own faith, our own lifestyle. They had time for fun too, which helped us to see how their faith was part of their whole life and not just reserved for show on Sunday. They wanted us to develop a faith by which we too could live.

I am sure others who have been a part of CGIT would say the same things about their experience. And I am certain the girls who are members of the organization today would agree CGIT is special. It helps girls to become the persons God would have them be, enabling them to reach out with His help to help each other and their community at large.

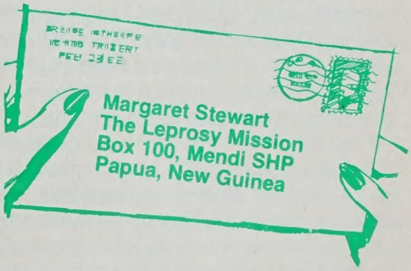
They say you can judge the worth of any programme by the people who have been a part of it and the effect it has had on their lives. If that is the case then CGIT has been a most successful programme for it has influenced and helped shape the lives of many women who have played important roles in both Church and society. At least one Provincial Lieutenant-Governor; three former Federal Cabinet members; one present member of the Federal Opposition Party; one award winning Canadian author; three or more Principals of denominational institutions for training women workers in the Church; countless Deaconesses of our own denomination; and numerous women who have served in leadership roles within the Church, have all been influenced by CGIT. They have been truly girls in training for leadership.

And even now many of those who will serve in those same roles are waiting to be trained or are in training to lead in the future. Accept their invitation. Join them in their worship and support the leaders of today and tomorrow by supporting CGIT. Through the offerings received at these services you will also be supporting them financially. They need your help and support. They are worthy of it.

This year's service has been prepared by a Manitoba Task Group and writers Jeraldine Velnes and Rose Ferries, of Winnipeg, Manitoba.

The theme of the service, "Happy Easter It's Christmas" helps us to consider a kind of Christmas celebration that will not leave us with a let-down. It talks to us about caring and hope, even in the kind of world in which we live. •

Dear friends,



After almost a month without mail I received a little bundle today and what a joy to open and read them all. At least the Australian strike is over and hopefully mail will be "pouring" in from Canada soon.

Because of strong Australian influence in P.N.G. in many ways the country is quite advanced and various conveniences and familiar items are readily available. One is our phone. Within a few minutes I can be in touch with almost anyone in the world who has a phone but in my daily work, our ways of communicating are much less sophisticated. From one mission station to another it's the radio sked, at set times of the day only. In the rural areas and at aid posts, health centres and in the villages it's from one person to another. Men sing out for someone in a high-pitched yodelling voice. They can be heard across valleys and mountains.

Today a message reached Bela Aid Post that there was a mother needing transport to Mendi Hospital. The night before she had given birth to a baby girl and she could feel another baby. The return trip (about an hour) seemed bumpier than ever and I was relieved when we reached the hospital. I stayed with the mother and prayed for them both. About an hour later the doctor delivered another girl, feet first! What a miracle to witness the birth of this new life.

I'm beginning to withdraw a bit from work at the hospital to allow Hondina, the Provincial TB/Leprosy officer and the other workers to take over and assume more responsibility. Joan and I will gradually be branching out into other Provinces to assist with their control programmes. While in Mendi, I'll be concentrating more on planning and developing health education materials.

Every second afternoon before dinner I'm often out puttering in the garden. Branches of most bushes and trees stuck in the ground will sprout a few weeks later. Cuttings of poinsettia do beautifully and they flower all year round along with bougainvillae, hibiscus, gardenia, etc.

We have a large active church school with classes in English, Pidgin and Mendi tok ples. Just like many churches at home, finding and replacing teachers is an ongoing process. As superintendent and a teacher I'm kept quite busy, but am planning to train someone to take over as superintendent.

My favourite service is the Pidgin one and it's encouraging to see so many young people involved and giving leadership. Some of the singing groups are very talented and their contribution to worship is very special. Last week we worshipped by the river and I witnessed my first baptism by immersion—a very meaningful service.

I've come to share in the work and lives of the people here and just as I am interested in their lives and ways of doing things, they in turn are very interested in Canada and other countries and our ways of thinking, acting and doing things. Often when driving to aid posts and talking and working with the fellows at the hospital we learn about each others values and beliefs. The best place to learn about values is in the practical living of everyday life. It's by being open to others, by risking, by exposing ourselves and what we think and believe, that we learn from and truly interact with one another, whether they be of our own culture or another.

I recently read the following quote from an article: "If God had to become man to become intelligible to the human race, it stands to reason that finite men will have to "become men" in other cultures if their experience of God is to become intelligible in such different cultures." This applies not only to those of us working in other cultures but to all men and women everywhere. Whatever our situation God has created us to live in relationship with Him and with each other.

What you have learned and received and heard and seen in me, do; and the God of peace will be with you. . . . I can do all things in Him who strengthens me. Phil. 4:9, 13.

God be with you all and thank you for your continued interest and prayers. ●

Hang up the baby's stocking;
Be sure you don't forget
The dear little dimpled darling!
She ne'er saw Christmas yet.

E. H. Miller

NEWS

WORLD COUNCIL GOAL: EQUAL REPRESENTATION

Dresden, GDR (EPS)—The World Council of Churches has been committed to work towards equal representation of women and men in its decision-making and consultative bodies.

At its 1981 meeting, here, the council's governing central committee affirmed the principle of equal participation by women and men as "a goal towards which we move".

It decided the Sixth Assembly of the WCC, to be held in mid-1983 in Vancouver, would be the time to start to implement the principle.

AMNESTY INTERNATIONAL U.S.A. APPEALS FOR PROTECTION OF CHURCH WORKERS IN GUATEMALA FOLLOWING MURDER OF PRIEST

The U.S. section of Amnesty International today (July 23, 1981) called for public appeals to the Guatemalan government to protect clergy and church workers after the murder of an Italian priest, the eighth priest to be killed or abducted in 15 months. A number of other workers of the Roman Catholic and other churches have also been killed after working with peasants, Indians or slum-dwellers who tried to assert their civil and political rights.

Father Marco Tulio Maruzzo, 42, was machined-gunned on July 1, 1981 in Quirigua, Izabal Department. The authorities attributed his death to unknown assailants, but Father Maruzzo had already said in his will that if he were killed, he should be buried in Guatemala as a testimony to government violence.

Reports reaching Amnesty International indicate that his murderers were acting for the government.

OIL RICH ALBERTA RESPONDS TO GRAHAM CRUSADE

Calgary, Alberta, Canada, August 31, 1981—Booming Alberta with its oil and financial centers and Calgary in particular with its more than one billion dollars per year in new construction and its population expanding at a rate of 3,000 people every month, responded to the proclamation of the Gospel by Billy Graham in what church leaders called "overwhelming numbers." Billy Graham was invited to Alberta as suicide rates and family breakdowns in the Province were mounting at an alarming rate and Premier Peter Lougheed was calling for a "spiritual revival."

Premier Lougheed, who is spoken of as possibly the next Prime Minister of Canada, was welcoming Billy Graham to Southern Alberta for the Crusade, August 23-30, when he said to the people gathered at McMahon Stadium, "Your presence in such numbers is evidence of your great respect for Billy Graham and for his message."

In spite of only a six to ten percent church attendance among the people of Calgary and the extremes of hot and cold temperatures which dominated the eight days of meetings, the Crusade drew an average of 20,000 with more than 7,300 committing their lives to Jesus Christ.

WOMEN-MEN POWER SHARING IN CHURCH URGED AT INTERNATIONAL CONFERENCE

SHEFFIELD, UK (EPS)—A supreme effort in power sharing is needed to counter the subordination of women in the church and to create a new community of women and men. That was the message of the Archbishop of Canterbury, Dr. Robert Runcie, the General Secretary of the World Council of Churches (WCC), Dr. Philip Potter, and other opening speakers at an international consultation sponsored by the WCC here, July 10-19.

The consultation, "Community of Women and Men in the Church," included 90 women and 40 men. It represents the high point of a three-year study/experiment by hundreds of Christian groups around the world.

Welcoming the study as an imaginative grassroots initiative the Archbishop of Canterbury said: "The Church's ministry to women, at least in my own tradition, is often exercised badly and insensitively." He called the unity of women and men "a subject with a number of mine fields to negotiate."

Dr. Runcie spoke against a background of ongoing controversy over the Church of England's refusal to ordain women and his own vote against such ordinations. He described himself as "a Christian leader who is still listening to and learning from what women are saying to the churches on the subject."

Pressed later to clarify his current position on women's ordination, he said he is quite ready to see it in the future, but he felt it important to see it in a wider context.

There is a danger of implying that the only ministry worth exercising is an ordained one, the Archbishop said. He hoped churches would not lose the real message of the Christian feminist movement about complementarity in ministry and the unity of the sexes in the godhead.

WCC General Secretary Philip Potter called the community study "a veritable test of our faith and of the ecumenical movement." It challenges Christians to drastically rethink their understanding of the scriptures, of the Church and of human sexuality, he added.

Reading the comments of some of the hundreds of local groups involved brought home to him the extent of women's sufferings in a male-dominated Church, he said. "I felt . . . the incredible pain and agony of it all and, with it, the extraordinary love and patient endurance and perserverence which lies behind it."

He said the group's findings would also deepen the churches' understanding of what it means to be human. The "heresy" of dualism has brutalized this humanity, Dr. Potter suggested, because it associates women with flesh and men with spirit, women with things private and men with things public, women with meekness and men with power.

BIBLES PRINTED IN CANADA USE 41,000 MILES OF PAPER

For the first time the Canadian Bible Society has had a major role in providing Spanish Bibles for Latin America and has just completed publishing 800,000 Bibles in Spanish for 19 countries in Latin America plus Spain, and several thousand New Testaments in Indian languages.

In addition to Spanish Bibles, production included Toba for Argentina; Quechua/Cuzco, Quechua/Ayacucho for Peru; Maya, Tzeltal/Bachajon and Tzeltal/Oxchuc for Mexico; 150,000 "La Vie de Jesus" in French and hundreds of thousands of Gospels and Scripture Selections in French and Creole for Haiti, and in English for Jamaica, Barbados and other Caribbean Islands.

It is difficult to picture what an enormous volume of Scriptures 800,000 Bibles is, and the amount of work involved in producing them and shipping them to 19 different countries. The printing and binding of these 800,000 Spanish Bibles cost $1,700,000, took 88 days and required 41,000 miles or 2,100,000 pounds of paper.

The Canadian Bible Society is now preparing to produce an additional 1,200,000 Spanish Bibles for Latin America to help meet the enormous demand for the Bible.

wms highlights

Vancouver Island Presbyterial Meets In Port Alberni

Forty-five representatives of six churches met in Port Alberni on September 10, uniting Presbyterian women of Vancouver Island in a day of sharing, worship and learning. The occasion was the Fall Rally of the Vancouver Island Presbyterial held in the hall of Knox Church.

In all, five groups came from St. Andrew's, Knox and Trinity Churches in Victoria. There were delegations also from Sooke and Nanaimo as well as a good attendance of local members and guests. Greetings to the visitors were extended by the Rev. R. C. Garvin on behalf of the Vancouver Island Presbytery and the Port Alberni congregation.

Leading the business side of the meeting was president, Mrs. Hazel Smith of Victoria. A special message was delivered from the Presbyterial's honorary president, Mrs. H. Warren, Victoria.

Guest speaker was Miss Ivy Howard, Area Educational Consultant for the Synod of British Columbia, who chose as the theme of her address, "Making the Bible Your Own". Her message focused on Christ's relationships with people from all walks of life.

A playreading later in the program extended this concept. Five participants, portraying men and women from the New Testament, interpreted in dramatic form "A Difference in People's Lives" through the impact of knowing Jesus.

A time for music was an uplifting part of the day's activities. Contemporary and traditional hymns and a new grace brought from the last national council were sung with enjoyment and feeling by the gathering.

Calgary Macleod Presbyterial Rally

Seventy-five women, coming from Calgary, Bassano, Medicine Hat, Lethbridge, Jumbo Valley and Fort McLeod met in St. Andrew's Church, Fort Mcleod on Sept. 26. President Helen Willis opened the meeting with a prayer and words of welcome. Special guests were Lois Snider, Marion Barclay and Terri Lee Hamilton, deaconess for Grace Church in Calgary.

The theme for the program was "Joy in Service". This was thoughtfully developed further by Lois Snider leading in Bible Study. The Bell Ringers from St. Andrew's in Lethbridge delighted everyone with their performance and happy faces. Rev. Caroline Lockerbie conducted the worship service. Calgary women entertained with an amusing skit portraying some of the weaknesses in the WMS. These were discussed in smaller groups. A rousing singsong followed.

Marion Barclay closed the meeting with a reflective quiet time of meditation. A tour of the fort was planned for those who wished to take it. Thanks were expressed to the ladies from Jumbo Valley and Fort Mcleod for providing refreshments.

Chatham Presbyterial Rallies

Miss Eleanor Knott, nutritionist with the Christian Medical Association of India, was the guest speaker at the Sectional Rallies of the Chatham Presbyterial on Sunday, Sept. 20th. She showed interesting slides and told of her work in the Jhansi district.

Mrs. D. Brown, first vice-president, presided at Knox, Windsor in the afternoon. "The Joyful Noise" musical group from St. Andrew's, Puce sang and the C.G.I.T. girls served at the social hour.

At St. James, Chatham, in the evening, musical selections were rendered by their youth group and the Valetta explorers took up the offering. Mrs. G. Wootton, second vice-president, presided.

Quebec Presbyterial Camp Retreat

The Annual Retreat for women sponsored by Quebec Presbyterial WMS was held at Camp d'Action Biblique on Sept. 26, with 35 present. The theme for the day was "Chosen for a Task" (I Peter 2:9-10). The Camp Committee chairman, Mrs. R. Walker, welcomed everyone. She introduced Mr. and Mrs. Garnet Zoellner, formerly of B.C., and presently taking French courses in Sherbrooke. Mr. Zoellner has been appointed Coordinator for Camp d'Action Biblique and mentioned some future plans for it.

Miss Vici Laide led in hymn singing after which Miss Barbara Dougherty introduced the day's guest speaker Dr. Margaret Kennedy, a retired missionary from India. Mrs. Connie Lloyd sang "I'm a Child of the King."

Dr. Kennedy led the Bible Study using the day's theme. Small groups were formed for discussion. The Bible Study and discussion groups continued in the afternoon.

At noon a picnic lunch was enjoyed. The display of books from the Lennoxville Book Room was well patronized. Slides taken at camp during the summer were shown at this time.

The afternoon session opened with the singing of two duets by Miss Vici Laide and Mrs. Brian Weatherdon. A brief humourous skit, "A Local Woman's Church Organization" by the Melbourne-Richmond ladies, was led by Mrs. Marion Sutherland. A pleasant time was spent doing craft work, led by Mrs. Margaret Converse and a brief business meeting followed.

After the evening meal, Mrs. Muriel Mayhew, assisted by Dr. Kennedy conducted evening devotions. Mrs. Connie Lloyd again delighted the group with two solos.

Hamilton Presbyterial Fall Rally

"Reaching Out To Others" was the theme used at the well attended Fall Rally of the Hamilton Presbyterial held in St. Andrew's Church, Ancaster on October 3. Mrs. Jean Laing chaired the session and Mrs. J. Edington extended a welcome. A Bible Study on "Prayer" was conducted by Miss Evelyn Murdoch.

Rev. D. Collier of St. Paul's Church, Hamilton, who had worked with the Addiction Research Centre near Elora, Ontario, spoke on "Chemical Rivals of the Christian Faith".

At the afternoon session the mission study was introduced. Mrs. June Stevenson presented a display on the Glad Tidings, explaining all that is entailed in its printing.

West Toronto Presbyterial

West Toronto Presbyterial of the WMS held their Fall Rally at Parklawn Church, Toronto on September 30th. Mrs. Doris Murdoch, president, chaired the meeting and welcomed all who attended. Devotions were taken by Mrs. Kathy Newman. A treat was songs by a group called the Lamplighters from Parklawn Church. Miss

Joy McLean mentioned several good books and Miss Margaret Patterson gave the Treasurer's report.

Guest speaker was Mrs. Mervina Sharpe whose theme was *Love in Action.* She cited several cases where love was responsible for acts of kindness. We need to take time to listen to others—share our material things as well as spiritual. Love is needed in so many areas. Love one another. Love thy neighbour. *God so loved the world that he gave his only begotten Son.* Accept the challenge and see what it does for you.

Margaret Ramsay Auxiliary 20th Anniversary

A Pot Luck supper was held at Hamilton Road Church, London, Ontario to mark the 20th anniversary of the Margaret Ramsay Auxiliary. Miss Margaret Ramsay was guest speaker. She was accompanied by her sister, Mrs. Corman of Brantford, Ontario. Some of the original members, along with members of the Wilkie Auxiliary and guests were also present. It was indeed a chance to rekindle old friendships and to reminisce.

Mrs. J. Coventry, President of the London Presbyterial, brought greetings from the Presbyterial and also from the Synodical. The Worship Service was conducted by Miss Shirley Porter. Mrs. J. Pollock introduced Miss Ramsay who took us back in time to when she first started her missionary work. It was most interesting learning of her experiences and she described her life as *Worlds Apart and Yet Together.* A most pleasant time was had by all present.

Maitland Presbyterial Rally

The Fall Rally of Maitland Presbyterial WMS was held in St. Andrew's Church, Wingham on Sept. 29. Mrs. Robert Bregman, Teeswater, 1st vice-president presided. The theme of the meeting was "Work and Worship". The ladies were welcomed by Mrs. Murray Underwood, Wingham. Devotions were led by Ripley Evening Auxiliary. Those taking part were Miss Florence MacDonald, Mrs. David Henderson, Mrs. Cameron McAuley, Mrs. George McLean, Mrs. William McCreath, Mrs. John C. McDonald and Mrs. Edward Brown. Mrs. John MacKay was pianist. Miss Lynn Longmuir, Area Educational Consultant and the Rev. Linda Brown of Paris and London Presbyterials conducted a questionnaire and quiz. There were 85 ladies in attendance.

Courtesies were given by Mrs. Glen Haldenby, Kinlough. The closing prayer was given by Mrs. Evan Keith, South Kinloss, followed by a social hour.

Peterborough Presbyterial Fall Rally

Centreville Church hosted the Fall Rally of the WMS on Sept. 30. The Rev. Jack Chiang welcomed everyone. An illustrated travelogue of our Missions in India was given by Miss Grace Kennedy of Oshawa who spent the month of January in India. Her lovely pictures made everyone feel they had been there too. An inspirational worship service was conducted by Mrs. Ewart of Hastings. Following business, the meeting closed with a hymn, and prayer by Mrs. Ewart.

See how from far upon the eastern road
The star-led wizards haste with odors sweet!
John Milton

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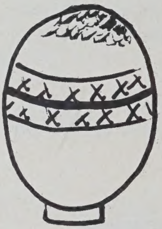
Thy heralds brought glad tidings
To greatest, as to least;
They bade men rise and hasten
To share the great King's feast.

CRAFTS 'FOR THE YOUNG AT HEART'

CHRISTMAS EGGS



Materials
- egg shapes
- sparkles
- rick rack or braid
- candies/nuts
- plastic base

Directions: Decorate plastic egg shapes (L'eggs coloured containers are excellent!) with gold, silver or multi-coloured sparkles and fancy rick-rack or braid. Glue to a base such as the top of a pill bottle. Fill with candies or nuts for lovely Christmas table favours or use your imagination and skill to make tree decorations or pin cushions out of them!

STOP: Don't throw away your 1981 Church Calendars! Save them for a Crafty idea to decorate meeting rooms, etc. Watch for it early next year.

©VOLK

In Remembrance

Mrs. Mae Gough
Appin, Ont.

Mrs. J. (Jean) O'Halloran
Central, Cambridge, Ont.

Mrs. Jessie Reid
St. John's, Cornwall, Ont.

Mrs. Laura Steele
Mrs. Susan Flater
Miss Elizabeth Cairns
St. James, Forest, Ont.

Mrs. Frank Mack
St. Andrews, Hillsburg, Ont.

Mrs. Edith (Nattress) Taylor
Hilton Beach, Ont.

Mrs. W. S. (Effie) McLean
St. Andrew's, Maxville, Ont.

Miss Carrie Hunter
Morewood, Ont.

Mrs. A. (Ruby) Badger
Orillia, Ont.

Mrs. Laura Murphy
St. Andrew's, Port Credit, Ont.

Mrs. Maurice Underwood
Knox Burgoyne, Port Elgin, Ont.

Mrs. Lillian Schweitzer
Mrs. Louise Hodgson
Mrs. Ella Plastow
Knox, St. Thomas, Ont.

Mrs. Nina Louison
Calvin-Goforth, Saskatoon, Sask.

Mrs. Mary Elizabeth (Bessie) Hammond
Westminster, Smiths Falls, Ont.

Mrs. Elma Mitchell
Jubilee, Stayner, Ont.

Mrs. Kathryn (Gary) Dobson
Mrs. Betty (Jack) Hill
Knox, Stratford, Ont.

Mrs. C. (Amy) Milne
Victoria Royce, Toronto, Ont.

Mrs. Gladys Sim
St. James, Winnipeg, Man.

$$ Remember . . . the 1982 price for Glad Tidings is $2.50 annually! $$

CHURCH GROWTH

Members of the Women's Missionary Society have traditionally been interested in the Growth of the Church through Mission—as members of The Presbyterian Church in Canada we are all involved in Church Growth.

The Church Growth Committee is finding an increasing desire to respond to our church's 80's priority for renewal on growth. Many congregations want to know more, others are looking for specific help. Resources for both are now available in the *Church Growth Handbook* which can be obtained from the Church Growth Office.

Programme planners, committee chairpersons and others will find this a useful and continuing resource. *The Church Growth Handbook gives detailed information and guidance regarding Resource Persons, Consultations, Workshops, Bible Study Groups, Video Cassettes, etc.,* which can help as you seek to lead your congregation forward in mission. We want to help you and have resources available across the country for you to learn more about Church Growth or to help you make specific plans for growth and renewal.

Please feel free to call or write anytime regarding information on Church Growth—Telephone No. (416) 441-1111 ext. 78. *Why not write for your copy of the CHURCH GROWTH HANDBOOK to-day!*

The Co-ordinator
Church Growth Office,
50 Wynford Drive,
Don Mills, Ont. M3C 1J7

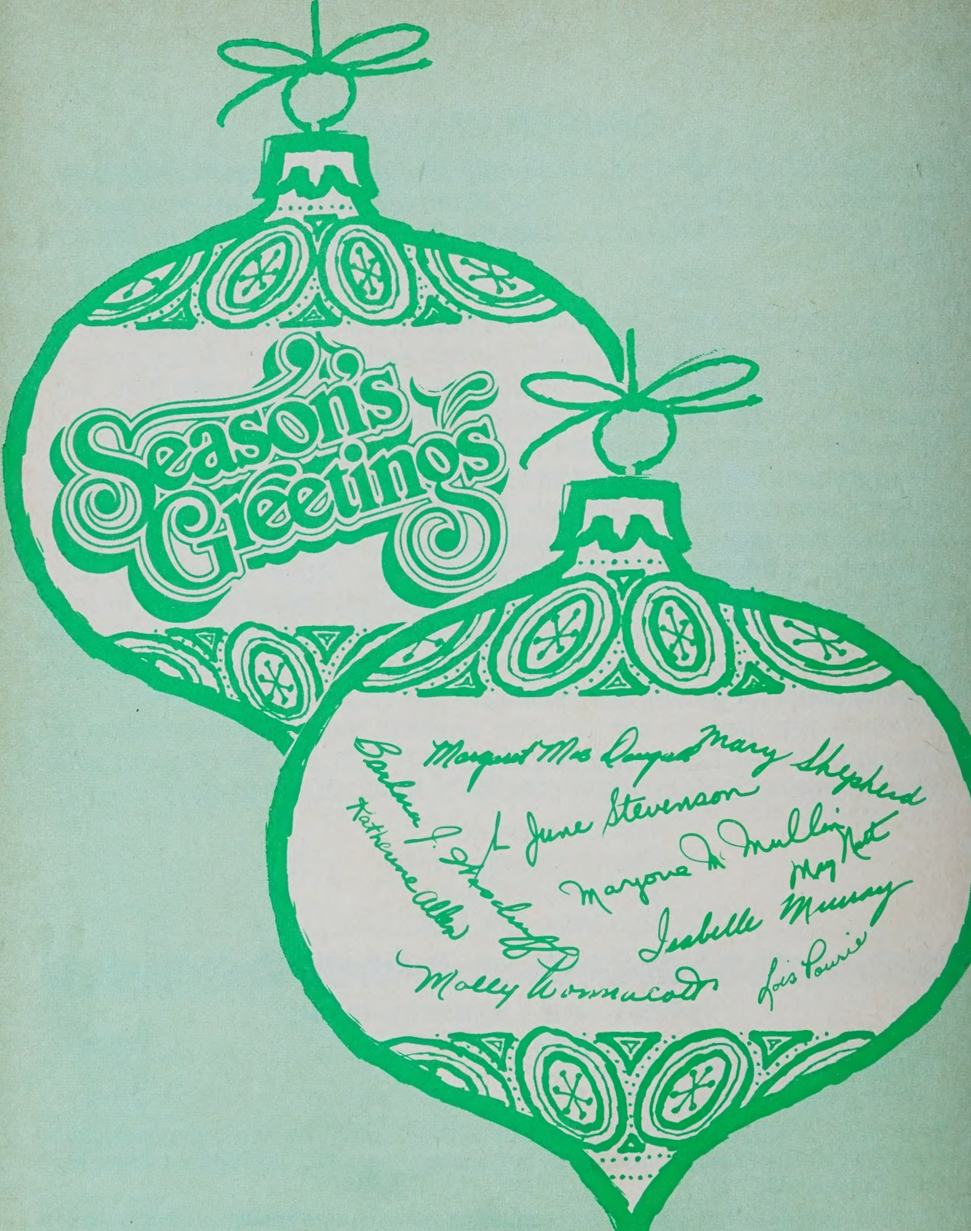
PRICES—W.M.S. MEMBERSHIP PINS

Gold Filled Honorary Membership Pin	$40.00
Gold Filled Life Membership Pin	$20.00*
Sterling Silver Membership Pin	$15.50

Send orders directly to: LIFE MEMBERSHIP DEPARTMENT, Women's Missionary Society (W.D.) of The Presbyterian Church in Canada, Room 100, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7.

Payment must accompany order. All cheques or money orders should be payable to the Women's Missionary Society (W.D.).

*Increased price effective December 1, 1981


Season's Greetings

Margaret MacDougall
Mary Shepherd
Barbara J. Woodruff
June Stevenson
Katherine Allen
Marjorie McMullin
May Nutt
Isabelle Murray
Molly Wonnacott
Lois Lowrie